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ABSTRACT

The workbook accompanies the "Intermediate Pashto" textbook (FL 019 797), and provides additional explanations, in English, of Pashtun culture and Pashto grammar. It also contains additional exercises, with answer keys. The units and sections correspond to those of the textbook. Unit overviews are intended to be read, with parallel textbook sections, before the class session in which the unit is to be worked on. Exercises for each unit are to be done at the completion of classwork for the unit. Some exercises require oral prompts, which are provided in the "Teachers' Manual "(FL 019 799). Notes are generally in English; exercises are in Pashto. (MSE)

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ثانوی پښتو

Intermediate Pashto

د درسی کتاب ضمیمه

Workbook

Center for Applied Linguistics

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ثانوی پښتو

Intermediate Pashto

د درسی کتاب ضمیمه

Workbook

Habibullah Tegey
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Center for Applied Linguistics
Washington, D.C.
1991

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Introduction

This Textbook is one of the three components of *Intermediate Pashto* . The other components are a Workbook, a Teachers' Manual, and an Interim Glossary.

All the components of *Intermediate Pashto* are available in microfiche or hard copy through the ERIC Document Reproduction Service. The materials are described in detail in the ERIC Document entitled *The CAL Pashto Materials: Overview.* For information, please contact ERIC/CLL, Center for Applied Linguistics, Washington, D.C.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. P017A 00022 from the International Research and Studies Program of the U. S. Department of Education. The same office funded CAL to develop *Beginning Pashto,* the components of which are available from the ERIC Document Reproduction Service as well. *Intermediate Pashto* continues the study of Pashto where *Beginning Pashto* left off, and the two together constitute a relatively complete overview of the spoken and written Pashto language, as well as a fairly extensive introduction to Pashtun culture. The development of a *Pashto Reader* has also been funded; the reader will be available through the ERIC Document Reproduction Service in early 1993.

This Workbook accompanies the *Intermediate Pashto* Textbook, and provides additional explanations of Pashtun culture and Pashto grammar. It also provides the student with exercises in addition to the ones in the Textbook.

The units and sections of the Workbook correspond to those in the Textbook. The Preview sections should be read, along with the parallel sections in the Textbook, before the class session in which the section is worked on. The exercises at the end of each unit are to be done when class work on the unit has been completed.

The exercises marked with a T require oral prompts, and are intended to provide the student with additional listening practice. These prompts are given at the end of the corresponding unit in the Teachers' Manual.

Unit 15: واده ته نه یم تللې

Overview

The topic of this unit is Pashtun/Afghan weddings, the urban type discussed in the dialogue, and the rural type talked about in the reading. You will also learn how the Pashto perfective participle is formed, and how to use it in phrases equivalent to the English perfect tenses (e.g. 'I have gone' and 'I had gone').

Preview to Section 1: Dialogue

Theresa has been invited to the wedding of a friend of Asad's, and is asking Laylā what to expect. Laylā is describing a wedding of the type that is put on in Kabul, and that has been carried over into the Afghan community in the United States.

Cultural notes. Laylā is describing the part of the wedding that is parallel to American wedding receptions. There will have been a religious ceremony before the party, at which a mullah will have read parts of the Koran, and the couple will have exchanged vows similar to those in a western religious ceremony. Only the bride and groom and a few very close family members will have attended this ceremony.

The part of the wedding that Laylā is describing is put on by the groom's family, who also decide how many guests to invite, who to do the music and food, and so on.

As Laylā implies, the wedding couple does not attend the early part of their own reception. At some later point, usually after everyone has been served food, the couple 'processes' into the room, surrounded by women from the groom's family, one of which follows behind them holding a Koran over their heads. All the guests stand and applaud the couple as they proceed to the platform. When they reach it, they are showered with candy, as Laylā describes, and also sometimes with flowers. On the platform there is a couch or sofa for the couple to sit on, and there they take part in other ceremonies.

One of these is a traditional Kabul ceremony in with a mirror, specially handled (no one but the bridal couple should be reflected in it), decorated and wrapped. The couple's heads are covered with a large scarf, and then the mirror is handed to them. They unwrap it under the scarf, and look at themselves in it. This custom is clearly based on the premise that the bride and groom have not seen each other before the wedding; the writer of the dialogue comments that the bride and groom are supposed to look not only at each other but also at themselves - either to congratulate themselves

for being such a handsome couple, or to reconcile themselves that neither one is particularly handsome....

Another ceremony involves henna, which is put on the palms of the bride and the little finger of the groom. Close family and friends may also apply henna to their fingers.

There are other ceremonies as well that might or might not occur. The particulars of any one Afghan wedding are different from other Afghan weddings: Afghan families of course vary in their customs and beliefs, and these variances are reflected in the weddings they put on for their sons.

After the reception, the bride and groom go to the groom's home, accompanied by a subset of the reception guests. There, a breakfast is served, and finally the guests leave the couple to start their married life. Unlike some other Islamic cultures, an Afghan wedding does not include any public fuss over the consummation of the marriage.

One element which appears to be constant is that the women involved in an Afghan wedding make it a point to dress up, as Laylā mentions. Most woman who can afford it go to beauty parlors to have their hair done, their face made up and their hands manicured. Younger women wear the equivalent of western cocktail dresses, although with more modest necklines, sleeve lengths and hemlines. Older women might wear a western dress, but will cover their hair with sheer white *ṭikrays*. Some women choose to wear saris or dressy versions of the Afghan *kamis* and *partug*.

Everyone is expected to give a present to the couple, but traditionally the present is taken to the groom's house and not brought to the wedding. These days, the sometime American custom of providing a place at the reception for guests to leave their presents has been adopted for Afghan weddings.

Word study. The word for ceremony, رسم , is an Arabic word, and has an Arabic plural مراسم.

You might encounter another word besides شاه for 'bridegroom' - [zum] زوم is a term which usually translates as 'son-in-law', but many speakers use it to refer to bridegrooms as well.

یوه is an alternative masculine oblique form of یو.

ایښی and ایښې are forms of ایښی, the participle formed from the verb -ږد. This verb has the following dialectal variants in the past tenses:

Pres. Imp.	Pres. Perf.	Past Imp.	Past Perf.
[gd-́] ږد	[kégd-] کېږد	[kexod(ə́l)-] کېښودل-	[kéxod(əl)-] کېښودل-
		[ixod(ə́l)-] ایښودل-	[íxod(əl)-] ایښودل-

The phrases خوړل کېږی 'are eaten' and بلل کېږی 'are invited' are parallel in structure to the phrase لیکل شوی وی 'have been written', which occurred in the reading in Unit 14. خوړل, بلل and لیکل are ordinary infinitives, and when they are followed by the verb -کېږ (not the auxiliary) they translate almost perfectly as English passives.

In the sentence

هر څوك ځی، ځان ته یې اخلی.

ځان ته translates as 'for themselves', and the یې refers to the food mentioned in the previous sentence. In other words, the food at an Afghan wedding is set up buffet-style.

The word [sāzəndá] سازنده belongs to separate class of masculine nouns. This class, which we will label M4, consists of masculine nouns ending in [a] ه, with the following case endings:

DSg: [sāzənda]	سازنده	DPl: [sāzəndagān]	سازندګان
OSg: [sāzənda]	سازنده	OPl: [sāzəndagāno]	سازندګانو

Sentence structure. Theresa's question about whether she should wear her own Afghan clothes to the wedding:

خپلې پېښورې جامې اغوستلی شم؟

involves a participle different from the one you are learning in this unit. These participles with شم, شي, etc. will be studied in Unit 16.

The underlined part of Laylā first sentence:

دلته د افغانانو واده په حقیقت کې یوه لویه میلمستیا وی چې
په اوسط دول له سلو نه زیات خلك ګډون په کې کوی.

is a relative clause (a sentence which modifies a noun). The clause translates as the English relative clause 'in which on average more than a hundred people take part', and modifies the noun میلمستیا.

Note that in the sentences

کله چې سالون ته ننوخی سازنده یوه خاصه سندره شروع کوی او
زوم او ناوې دپر ورورو خپل تخت ته ځی.

کله چې شاه او ناوې په تخت وځږېږی بعضی خپلوان او دوستان یې

شیرینی پرې شیندی او په دې پسې بیا یولړ نور مراسم اجرا کېږی.

the verbs in the چه کله clauses (they're underlined) are present perfective, and the verbs in the following clauses are present imperfective. (-ننوخ in the first sentence above is a stress-shifting verb; the perfective isn't shown in the writing system, but the stress is on the first syllable rather than the last.) In general, any verb in a clause headed by چه will be perfective.

Preview to Section 2: The Perfective Participle

In this section, you are shown, first, how to form perfective participles, and second, two of the constructions in which they are used. Participles are adjectives which have been derived from verbs. Participles in English are such words as running in the phrase running water and broken in the phrase broken record.

The participles shown in this section are used in high-frequency constructions in Pashto. They are called 'perfective participles' both to show that they are derived from the (past) perfective forms of verbs, and also to differentiate them from the imperfective participles which will be studied in the next unit. As is shown in the notes to "Using Participles", these perfective participles have the same agreement patterns as verbs in the past tenses.

The construction involving the perfective participle and یم، یې، وی etc., is fairly close to the English present perfect tense; it is used when the speaker or writer is talking about an event that has occurred at some unspecified time previous to the time he/she is speaking or writing.

The construction involving the perfective participle and وم، وې، etc. is parallel to the English past perfect tense; it is used when the speaker or writer is talking about an event that occurred at some unspecified time previous to a reference point. The first lines of the dialogue in Unit 12 illustrate this, in both languages:

Rābyā: You weren't home last night. رابیا: بیګا ماښام نه وې.

David: No, I wasn't. I had gone to the hospital to ask about Asad. داود: هو! نه وم. شفاخانې ته د اسد پوښتنې ته تللی ـوم.

In this exchange, Rābyā establishes the reference point as the time she called or dropped by. David, by using had gone in English and تللی ـوم in Pashto, shows that he left for the hospital before she called. The Pashto construction is used in broader contexts than the English past perfect, as is illustrated in the next exchange in the dialogue:

Rābyā: No! What happened to Asad? رابیا: ولې! په اسد څه شوی؟

David: His car was [*not* had been] in an accident. داود: موټر یې تکر کړی دی.

and in the following exchange from the Unit 14 dialogue:

Laylā: You weren't around for awhile; where were you? لیلا: دا څه موده نه وې؛ چېرې وې؟

Rābyā: I went [*not* had gone] to Maryland. رابیا: مېریلند ته تللي وم.

Preview to Section 3: Reading

In this reading, rural Afghan (including Pashtun and non-Pashtun Afghans) weddings are described.

Cultural notes. The major difference between rural and urban Afghan weddings is that in the rural weddings, each family gives a party, whereas in the urban weddings, just the groom's family gives one.

Another important difference is that at the rural wedding parties, the sexes do not mix: while an entire family, including servants, is invited to one or other of the parties, the father and older sons join the men's group, and the mother, older daughters and babies go with the women. The little children are allowed to play wherever they like.

The religious ceremony with the mullah usually takes place, in rural weddings, the evening before the all-night wedding parties.

Word study. Remember that د واده شپه refers to the evening before the wedding, not the evening after. The phrase د واده له شپې نه د نکاح تر ماسپښین مخکې is talking about the afternoon before the evening of the wedding.

هلك is the ordinary word for 'boy' or 'youth'. Older Pashtun men also use it in addressing one another, as in the equivalent of guy in such contexts as "Look, guys, we need another touchdown" In other contexts, the term refers unambiguously to the professional dancers described in the passage. There is an interesting and accurate description of one of these dancers in *Caravans*, James Michener's 1940s novel about Afghanistan.

ویل کیږی is another of those phrases in which the infinitive plus -کېږ translates perfectly as the passive, in this case 'is called'.

Sentence structure. More relative clauses: in

د ناوې میلمانه چه اکثره ښځې او یو شمیر د ناوې دیر نژدې خپلوان نارینه وی، د ناوې کره ځی.

the underlined relative clause translates as 'who are usually women and a number of the bride's close male relatives', and modifies the noun میلمانه. In

د زوم میلمانه چه دیرې زیاتې ښځې او نارینه وی، د زوم کره ځی.

the underlined relative clause translates as 'in which there are many women and men' and modifies میلمانه. And in

د شپې ځینې کسبی هلکان چه خاصې جامې یې اغوستلې وی او زنګونه یې په پښو پوری تړلی وی، ساز ته ګډېږی.

the relative clause translates as 'who have put on special clothes and put bells on their feet', and modifies هلکان. And finally, in

ټولو خلکو ته چه د ناوې کره ځی ورا ویل کېږی.

the relative clause translates as 'who go to the bride's house', and modifies خلکو

Preview to Section 4: Diversions

The first story (which has also turned up with Mullah Nasruddin as the husband) revolves around the requirement that a woman cover her face in the presence of strange men. Every family apparently differs as to which of a bride's male in-laws are 'strangers' and which are not, hence the bride's problem.

The second story makes Pashtuns laugh, but leaves most westerners wondering what's supposed to be funny. The Pashtuns who laughed explain that the joke is in the fact that the mullah, who has disrupted the proceedings considerably, can think of nothing to advise his daughter about except something trivial.

Unit 15 Exercises

Exercise T1. Listen to each of the following sentences, then write down the subject and direct object of the sentence.

Direct Object	*Subject*		*Direct Object*	*Subject*	
_____	_____	.٧	_____	_____	.١
_____	_____	.٨	_____	_____	.٢
_____	_____	.٩	_____	_____	.٣
_____	_____	.١٠	_____	_____	.٤
_____	_____	.١١	_____	_____	.٥
_____	_____	.١٢	_____	_____	.٦

Exercise T2. Listen to the statements, and mark whether they are true of a rural (په کلی‌کې) or urban (په ښار کې) wedding, or all Afghan weddings (ټول ودونه).

ټول ودونه	په ښار کې	په کلی کې	
_____	_____	_____	.١
_____	_____	_____	.٢
_____	_____	_____	.٣
_____	_____	_____	.٤
_____	_____	_____	.٥
_____	_____	_____	.٦
_____	_____	_____	.٧
_____	_____	_____	.٨
_____	_____	_____	.٩
_____	_____	_____	.١٠

Exercise T3. Listen to the sentences, and write the participles.

١.	_____		٦.	_____	_____
٢.	_____		٧.	_____	_____
٣.	_____		٧.	_____	_____
٤.	_____		٩.	_____	
٥.	_____		١٠.	_____	

Exercise 4. In the previous fourteen units -

١. د کابل کاروان رستوران کې چا دودۍ خوړلې ده؟_____

٢. د چا موټر ټکرکړی ؤ؟_____

٢. چا مېلمستیا کړې ده؟_____

٤. چا سالو اخستلی دی؟_____

٥. چا خپله ملا ژوبله کړې ده؟_____

٦. په شفاخانې کې چا کار کړی دی؟_____

٧. چا ژونالزم لوستلی دی؟_____

٨. چا پسه اخستلی دی؟_____

٩. چا وړو ته جامې اخستلی دی؟_____

١٠. چا خپلې مور ته خط لیږلی دی؟_____

Exercise 5. Fill in each blank with an appropriate word.

١. تریسا د افغانانو _____ ته نه ده تللي.

٢. هر څوك د اسد د ملګری واده ته _____ شوی ؤ.

٣. د واده _____ په یوه لوی سالون کې .

٤. کله چه _____ او _____ تخت ته نژدې شی، ملګرې یې _____ ور باندې شیندی.

٥. د اسد ملګری یوې کابلی سره _____ کوی.

٦. کوم هلکان چه په ودونو کې ګډډی هغو ته _____ ویل کډډی.

٧. د واده د شپې په سبا _____ زوم او د هغه د کورنۍ _____ او ټول _____ میلمانه د ناوې _____ خی.

٨. ښځو په واده کې ښایسته جامې _____ او ځانونه یې _____

٩. د ورا خلك په لاره کې هغې او _____ کوی.

١٠. ناوې د شاه _____ په _____ بوول کډډی.

Exercise 6. Read the following passage, and answer the questions.

زمونږ واده په ښار کې ؤ. تخمین دوه سوه میلمانه له ښار نه او تخمین سل تنه له لوګر نه راغلی وو. دودی خیبر رستوران پخه کړې وه. دوه دستې سازنده ګان مو را غوښتی ؤ. ډهرې زیاتې نجونې او هلکان ټوله شپه ګډیدل. د لوګر میلمنو داسې مست اتن وکړ چه د ښار میلمانه بیخی ورته حیران شول.

band, combo *n, F1* [dəstá] دسته such, so *adv.* [dăse] داسې

be surprised *der. int. vb.* [herāneg-] - حیرانېږ

Exercise 6 (cont.)

١. د چا د واده په باره کې غږیږو؟ _____

٢. دا کلیوالی واده ؤ؟ _____

٣. واده ته دودی چا پخه کړې وه؟ _____

٤. ساز چا کاؤ؟ _____

٥. له لوګر نه څو مېلمانه راغلی دی؟_____

٦. له ښار نه څو مېلمانه راغلی وو؟ _____

Answer Key

Exercise T1.

	Subject	Direct Object	Subject	Direct Object
١.	احمد	کتاب	٧. پتنګ	بیر
٢.	محمد	اسونه	٨. امان	بڼه
٣.	اسد	وروړ	٩. احمد	کتابونه
٤.	اسد	وروړ	١٠. رابیا	سالو
٥.	امان	بادام	١١. لیلا	قابلی پاڅه
٦.	لیلا	جامې	١٢. پتنګ	مریضان

Exercise T2.

	په کلي کې	په ښار کې	ټول وادونه
١.	ــــــــ	ــــــــ	ــــــــ
٢.	ــــــــ	ــــــــ	ــــــــ
٣.	ــــــــ	ــــــــ	ــــــــ
٤.	ــــــــ	ــــــــ	ــــــــ
٥.	ــــــــ	ــــــــ	ــــــــ
٦.	ــــــــ	ــــــــ	ــــــــ
٧.	ــــــــ	ــــــــ	ــــــــ
٨.	ــــــــ	ــــــــ	ــــــــ
٩.	ــــــــ	ــــــــ	ــــــــ
١٠.	ــــــــ	ــــــــ	ــــــــ

Exercise T3.

١.	خلاص کړی ؤ	٦.	راغلی دی	راوړی
٢.	خوړلې وه	٧.	تللی ؤ	ګډېدلی دی
٣.	وتی ؤ	٨.	راغلې ده	نه دی راغلی
٤.	تللی دی	٩.	راغلی دی	
٥.	نه ؤ تللی	١٠.	خبر کړی دی	

Exercise 4.

۱. اسد اوتریسا ۲. اسد ۲. امان او لیلی ٤. د اسد ورور ٥. اسد
٦. پتنګ او لیلی ۷. رابیا ۸. اسد ۹. امان ۱۰. لیلی

Exercise 5.

۱. تریسا د افغانانو واده ته نه ده تللي.
۲. هر څوك د اسد د ملګری واده ته بلل شوی ؤ.
۳. د واده مېلمانه په یوه لوی سالون کې تولېږی .
٤. کله چه شاه او ناوی تخت ته نژدې، شی ملګرې یې شرېنی ور باندې شیندی.
٥. د اسد ملګری یوې کابلې سره واده کوی.
٦. کوم هلکان چه په ودونو کې ګډېږی هغو ته بانېنګ ویل کېږی.
۷. د واده د شپې په سبا ماسپښین شاه او د هغه د کورنۍ نارینه او ټول نارینه میلمانه د ناوې کره څی.
۸. ښځو په واده کې ښایسته جامې اغوستې وی او خانونه یې سینګار کړی وو.
۹. د ورا خلك په لاره کې ډنډ او اټن کوی.
۱۰. ناوې د شاه کره په اس بوول کیږی.

Exercise 6.

۱. د امان او لیلا د واده په باره کې غږ یږ یدو.
۲. نه، کلیوالی واده نه ؤ.
۳. دودۍ خیبر رستوران پخه کړې وه.
٤. ساز دوو دستو کاؤ.
٥. تخمین سل مېلمانه له لوګر نه راغلی وو.
٦. تخمین دوه سوه مېلمانه له ښار نه راغلی وو.

Unit 16: نجلی چه پېغله شوه...

Unit Overview

The topic of this unit is the engagement process in Pashtun society. The reading, in which the parents' actions in forming an engagement are described, is Section 1. Section 2 presents Pashto relative clauses. The dialogue, in which Amān discusses with Theresa some of the effects of the custom of arranged marriages, is in Section 3. Section 4, Diversions, gives some of the landays Amān was thinking of in the dialogue.

Preview to Section 1: Reading

This reading describes how engagements are made in rural Pashtun society, focussing in particular on the actions of the boy's family in initiating negotiations, the girl's family's acceptance or rejection of the boy's family's offer, and the ceremonies announcing a successful engagement.

Cultural notes. The reading makes the point that in traditional Pashtun society, the boy and girl have no input into the choice of spouse: marriages are effectively political arrangements between families. If the boy and girl are relatives (first cousins are frequently married to each other) or neighbors, they might have gotten to know one another in childhood; and if they are from the same area, the girl might have seen the boy as they both went about their business in the village.

The secret visits of the engaged boy to his fiancee, mentioned in the last paragraph, are arranged by the girl's mother, and always take place at the girl's house.

Word study. The word ناسته ولاړه consists of ناسته 'sitting' plus لاړه 'standing': PashtUN associates sit and go with one another!

The -توب syllable at the end of وړکتوب is a Pashto suffix roughly parallel to English -hood.

The word ترې is one of the one-word forms which substitute for a prepositional phrase, like پرې and پکښې.

Sentence structure. The verb وشی in the phrase که يې له لاسه وشی is a past perfective verb, although the translation is 'if they are able'. This is an instance of the Pashto subjunctive: verbs following که do not follow the same pattern as English verbs following 'if'. All of which will be the subject of a future unit.

The sentence

ښایی چه هلك د نجلې او حتی نجلې د هلك مخ هیڅ نه وی لیدلی.

is based on the author's knowledge that the girl is more likely to have seen the boy (who goes about with his face uncovered) than the boy is to have seen the girl (who since puberty has covered her face).

Preview to Section 2: Relative Clauses

Relative clauses in Pashto are formed very similarly to relative clauses in English, and are therefore relatively easy for English speakers to understand and use. In both languages, they are most easily thought of as sentences embedded in other sentences - dependent clauses, in traditional grammatical terminology. Any sentence with a relative clause in it can be converted into two sentences, for example:

'The girl who is buying the dress is Rābyā's sister.' هغه نجلې چه کمیس اخلی د رابیا خور ده.

1: 'The girl is Rābyā's sister.' هغه نجلې د رابیا خور ده.

2: 'The girl is buying the dress.' هغه نجلې کمیس اخلی.

Note that in the second sentence - the one that becomes the relative clause - there is a noun that is identical to the noun being modified, i.e. هغه نجلی . This identical noun always shows up when you break a sentence with a relative clause into two sentences.

The rules for converting a Pashto sentence into a relative clause are very simple:

a: change the identical noun into the corresponding weak pronoun;

b: apply all the weak pronoun rules (e.g. delete it if it's the subject of a present tense sentence or a past tense intransitive sentence; delete it if it's the object of a past tense transitive sentence; move it to a position after the first stressed element in the sentence.)

c: add the clause marker چه to the beginning of the clause;

d: drop the clause after the noun it modifies.

Applying the rules to the two sentences above:

Sentence 2: هغه نجلې د رابیا خور ده.

After rule a: *یې* د رابیا خور ده.

After rule b: د رابیا خور ده.

After rule c: چه د رابیا خور ده.

After rule d: هغه نجلی چه کمیس اخلی د رابیا خور ده.

Preview to Section 3: Dialogue

In this dialogue, Theresa and Amān are discussing the Pashtun custom whereby the parents choose one's mate, and the repercussions therefrom.

Cultural notes. When Amān talks about a مین, he is doing so in the context of Pashtun society. In that context, the term does not necessarily imply a close relationship: a مین might be, for example, a neighbor boy that a girl has seen countless times and formed an affection for, but never spoken to.

Part of the engagement and marriage negotiations have traditionally involved a hefty bride price - an amount that the boy or his family pays to the girl's family. Given the size of the bride price, a man is frequently relatively old when he finally becomes able to afford a wife - - and, of course, he and his family are most interested in finding a young girl for him to marry. The young girl compares this "old" man to the young boys she sees; the young boys yearn after the girls they cannot afford to marry; and the result is as Amān describes it.

As Amān comments, girls in Kabul and in the refugee community here in the United States are allowed more freedom to meet and get to know young men, and are given some say in the choice of husband. In their freedom, and their use of it, these Afghan girls appear strikingly parallel to the heroines in Victorian literature of the late nineteenth century - cf. the novels of Trollope and Thackeray.

Word study. مینه, مینتوب, and مین are all pure Pashto words. The suffix -توب is the same suffix as that in وړوکتوب : مینتوب is literally 'lover-hood', or 'romance'.

The term موذی in general means 'stingy person' or 'one who does harm'. In the context of love and romance and marriage, however, it clearly refers to the girl's unwanted husband.

Preview to Section 4: Diversions

These landays are some of the ones Amān remembers which reflect the feelings of a woman married to a man she had no part in choosing, as well as those of her lover. It is the lover speaking in the first two landays, the wife speaking in the second two.

The term د لاس بنګړی in the first landay refers to a glass bracelet of the sort worn in India and Pakistan - one more easily broken than one of silver or gold.

مړ is an adjective, the usual translation for 'dead'. The verb for 'kill' is مړ کو- but the verb for 'die' in the landay is the simple intransitive verb مړ without the retroflex [ړ]. The simple verb has been replaced by the intransitive derivative verb مړ کېږ- in modern speech and writing, but the simple verb is preserved in folklore.

Workbook Exercises

Exercise T1. Listen to the following sentences, then write the word that is described with a relative clause.

١. _____ ٦. _____

٢. _____ ٧. _____

٣. _____ ٨. _____

٤. _____ ٩. _____

٥. _____ ١٠. _____

Exercise T2. Listen to the following sentences, then mark whether they describe a wedding or an engagement.

	کوژدې	واده		کوژدې	واده
١.	_____	_____	٦.	_____	_____
٢.	_____	_____	٧.	_____	_____
٣.	_____	_____	٨.	_____	_____
٤.	_____	_____	٩.	_____	_____
٥.	_____	_____	١٥.	_____	_____

Exercise T3. Listen to the passage, then answer the questions.

١. هغه څوك چه غږيږی كومې مېلمستيا ته تللی ؤ؟

---

٢. څوك د احمد كلا ته لاړل؟

---

٣. هغه څوك چه غږيږی او ملگری يې د احمد په كور كې څه كول؟

---

٤. امان څه وخت كور ته بېرته راغی؟

---

٥. ډېر مېلمانه له كومو ځايونو نه مېلمستيا ته راغلی وو؟

Exercise 4. *Read the following letter, then answer, in English, the questions below.*

گراني خوري!
په کوډدي دي خبره شوم. مبارکی درته وایم. صمد ډېر ښه هلك دی. هم يې فاکولته لوستې او هم د ډېرې ښې کورنۍ دی. اکثره خلك يې صفت کوی او وایی چه ډېر هوښیار او زړور هلك دی. خدای دي روزی کړه.

ستا خور لیلا

1. What does مبارکی probably mean in English?

---

2. Does Layla's sister seem to know her fiancee well? What clues does the letter give?

---

3. Is [zṛawár] زړور likely to be a good quality or a bad one? Why?

---

4. What does فاکولته لوستې probably mean in English? Why do you think so?

---

5. What were Laylā's parents apparently looking for in a young man for her sister?

Exercise 5. Read the following passage, and answer the questions.

د کوترې واده ته خبره یم. سبا ته بازار ته خم، هم خان ته او هم مې لور ته جامې اخلم. بیا آرایشګاه ته خم، خپل ویښتان جوړوم. بیا مې زړه دی چه کوترې ته یوه ښه تحفه واخلم چه هم د هغې او هم یې د مېړه خوښه شی. وروسته به مې له مېړه او وړو سره یو خای هوټل ته لاړه شم.

beauty parlor *n, F3.* [arāyɪshgā] آرایشګاه gift *n, F1.* [tuñfá] تحفه

It's my wish.... *phr.* [zṛá me da] زړه مې دی brief, short *adj 1* [kam] کم

God willing that ... *phr.* [khwdāy wáki tse] خدای وکړی چه

۱. څوك واده کیږی؟_____

۲. دا کلیوالی واده دی؟_____

۳. دا څوك دی چه غږیږی، نارینه دی که ښځه؟

_____

٤. دا څوك دی چه غږیږی، د چا واده ته ځی؟

_____

٥. دا څوك دی چه غږیږی، واده ته څه شې اغوندی؟

_____

Exercise 6. Relative clauses are often used in definitions of nouns, for example

تول خلك چه د ناوې کره خی، هغو ته ورا ویل کیږی.

Give Pashto definitions for the following words in sentences constructed along the lines of the example.

١. صنف _____

٢. ډاکتر _____

٣. شاګرد _____

٤. شاه _____

٥. پرستاره _____

٦. ژمی _____

٧. ناوې _____

٨. شاعر _____

٩. دوکان _____

١٠. روغتون _____

Exercise 7. Rewrite the paragraph below in the past tense.

اکثره داسې کیږی چه د یوه هلك او یوې نجلۍ سره مینه وی، خو کورنۍ یې نجلۍ بل چا ته ورکړی. اکثره داسې هم کیږی چه دهلك یوه نجلۍ خوښیږی خو مور او پلار یې بله نجلۍ ورته وکړی. لنده دا چه په پښتنو کې مینه او مین شته، خو د اجتماعی دودونو له امله اکثره ناکامه وی. د پښتو شفاهی سندرې په تېره بیا لندۍ، چه دپښتنی تولنې د ژوند آینه ده، د ناکامې مینې له سوز نه ډکې دی. په دغو سندرو کې د نا منلی مېړه یا موزیګی او مین فرق بیخی ښکاره دی.

_____

_____

_____

_____

_____

_____

Exercise 8. Write out the sentences from the second exercise in the Practice section of Section 2.

١. _____

٢. _____

٣. _____

٤. _____

٥. _____

٦. _____

٧. _____

٨. _____

٩. _____

١٠. _____

Answers

Exercise T1.

١. توپك ٢. باغ ٣. بڼه ٤. هلك ٥. سالو ٦. خان
٧. مني ٨. مكتب ٩. جامې ١٠. كور

Exercise T2.

	كوژدې	واده		كوژدې	واده
١.	____	___x___	٦.	____	___x___
٢.	____	___x___	٧.	____	___x___
٣.	____	___x___	٨.	___x___	____
٤.	___x___	____	٩.	___x___	____
٥.	___x___	____	١٥.	____	___x___

Exercise T3.

١. د ترينې كوژدې ته تللى وې؟
٢. دا ټول مېلمانه چه د ترينې كره تللى وو، د احمد كلا ته لاړل.
٣. ناست وو او ساز يې اورېده.
٤. سبا سهار وخته بهرته كور ته راغلى.
٥. ډېر زيات مېلمانه له كابل او گردېز نه مېلمستيا ته راغلى وو.

Exercise 4.

1. It probably means something like 'congratulations'.
2. No, the sister doesn't, or Layla would not be describing the boy to her.
3. Probably a good quality; Laylā seems to approve of the boy.
4. Probably something to do with education: فاكولته is likely to be borrowed from English faculty or French faculté.
5. Apparently they wanted a boy who was educated, and who came from a good family.

Exercise 5.

١. كوټره واده كوى.
٢. نه دا ښارى واده دى.

۳. دا څوك دی چه غږ یږی، ښځه ده؟
٤. دا څوك دی چه غږ یږی، له خپل مېړه او وړو سره واده ته ځی.
٥. دا څوك دی چه غږ یږی، هغه کمیس به واغوندی چه نن سهار یې واخیسته.

Exercise 6.

۱. کوم ځای چه ښوونکی او شاګردان په کې درس وایی، هغه ته صنف ویل کیږی.
۲. څوك چه ناروغان معاینه کوی، هغه ته ډاکټر ویل کیږ.
۳. څوك چه درس وایی، هغه ته شاګرد ویل کیږی.
٤. څوك چه واده کوی، هغه ته شاه ویل کیږی.
٥. څوك چه له ډاکټر سره کومك کوی، هغه ته پرستاره ویل کیږی.
٦. کوم موسم چه واوره په کې اوریږی، هغه ته ژمی ویل کیږی.
۷. کومه پېښله چه واده کوی، هغې ته ناوې ویل کیږی.
۸. څوك چه شعر لیکی، هغه ته شاعر ویل کیږی.
۹. کوم ځای چه شیان پکښې خرڅیږی، هغه ته دوکان ویل کیږی.
۱۰. کوم ځای چه ناروغان په کې وی، هغه ته روغتون ویل کیږی.

Exercise 7.

اکثره داسې وشول چه د یوه هلك او یوې نجلۍ سره مین وو، خو کورنۍ یې نجلۍ بل چا ته ورکړه. اکثره داسې هم وشول د هلك یوه نجلۍ خوښیده او مور او پلار یې بله نجلۍ ورته وکړه. لنده دا چه په پښتنو کې مینه او مین ژ، خو د اجتماعی دودونو له امله اکثره ناکامه ژ. د پښتو شفاهی سندرې په تېره بیا لندۍ، چه د پښتنی ټولنې د ژوند آینه وه، د ناکامې مینې له سوز نه ډکې وې. په دغو سندرو کې د نا منلی مېړه یا موزیګی او مین فرق بیخی ښکاره ژ.

Exercise 8.

۱. هغه نجلۍ چه رابیا ور سره ناسته ده سپوږمۍ نومیږی.
۲. اسد هغه موټر واخیسته چه لیلا خوښ کړی ژ.

۲. امان هغه کمیس اغوستی چه له افغانستان نه یې راوړی دی.
٤. زه هغه کتاب لولم چه تا راوړ.
٥. هغه کلا چه اسد خړې په کې ساتلی، امان واخسته.
٦. امان له هغه هلك سره ولاړ چه خط یې د افغانستان نه راوړی.
۷. داود هغه کور اخلی چه غلخی صاحب په کې اوسی.
۸. هغه نجلۍ چه کتاب لولی د اسد ملګرې ده .
۹. هغه سړی چه پرون راغی، په پېښور کې موټر خرڅوی.
۱۰. اسد هغه هلك پیژنی چه سندرې وایی.

Unit 17: تیارولی یې شم.

Unit Overview

The subject of this unit is children's education. The dialogue in Section 1 gives you a sample of a child talking to his father. The reading in Section 3 is a discussion of elementary education in Afghanistan. In the Diversion in Section 4, you are given a sample of a fourth grade textbook. The grammar covered in this lesson (in Section 2) is the imperfective participle, in particular its use in phrases equivalent to 'can' in English.

Preview to Section 1: Dialogue

Amān's son Khoshal has come home from his first day in junior high, and Amān is asking him about it.

Cultural notes. The words مکتب, معلم and داخله تعداد all refer to elementary education, not higher education. The phrase داخله تعداد in particular is a "schoolish" phrase - only children and school officials use it!

Word study. You have seen the adjective پروت before, in the landay in Unit 1 of *Beginning Pashto*. The landay is repeated here; you now know enough Pashto to understand its structure.

طالبه خدای که به ملا سې
په کتاب پروت یې یادوې شینکی خالونه

student (Arabic) [tāləb] طالب blue [shinki] شینکی
remember, think of [yādaw-] یادو- beauty mark [khāl] خال

The word تن is a noun, and as such translates as English or 'individual'. A more idiomatic translation is 'of them': the phrase د یو څو تنو in Khoshal's comment

خو یو یې د یو څو تنو ښه نه ایسی.

for example, translates best as 'some of them', referring to his fellow students who don't like one of the teachers, and Khoshal's sentence

د بعضی صنفونو داخله تعداد شل تنه دی

translates as 'in some classes the attendance is twenty of them', referring to the students in Amān's question.

Since تن always occurs with a number, its plural ending is the special masculine plural [a] that occurs with numbers: تنه rather than تنونه.

Pashto equivalents. Some of the words in the dialogue referring to education are of Arabic or Persian origin. These words have 'pure' Pashto equivalents which have been constructed by the Pashto Academy, and which are sometimes used instead of the non-Pashto words. Here is a list of them, with their Pashto equivalents:

Non-Pashto	Pashto
مکتب	*n, M3* [xowandzáy] ښوونځی
معلم	ښوونکی
شاگرد	زده کوونکی
صنف	*n, M3* [ṭolgáy] ټولگی

Impersonal transitive verbs. You might have noticed that in Khoshal's sentence

ما او د میز نورو خلکو ټولو وخندل.

the pronoun ما is used, although it's an intransitive sentence and you would expect the pronoun زه. خند is one of a small but frequently-occurring class of simple verbs traditionally called "impersonal transitive verbs". Others in the class are listed below; note that most of them denote sounds made by animals (including humans!)

'bray' [hang-] هنگ-
'bark' [ghāp-] غاپ-
'whinny' [shishn-] شیشن-
'cry' [zāṛ-] ژاړ-
'sneeze' [prinj-] پرینج-
'cough' [ṭukh-] ټوخ-

'dance' [nāts-] ناڅ-
'swing' [zāng-] زانگ-
'swim' [lāmb-] لامب-

These verbs are odd, in that

1. In the past tenses, the subject is in the oblique case, even though the verbs are intransitive.

2. In the past tenses, they always and only take a third person masculine plural verbal ending, regardless of the person of the subject, for example

'I was laughing' [mā khandəl/khandələ] ما خندل/ خندله

'you were laughing' [tā khandəl/khandələ] تا خندل/ خندله

'Laylā was laughing' [laylā khandəl/khandələ] لیلا خندل/ خندله

'we were laughing' [mung khandəl/khandələ] مونږ خندل/ خندله

and, moreover, the ل suffix never drops.

3. In the verbs with [ā] in the present stem, the [ā] changes to [a] in the past tense.

A چې out of place. In Khoshal's sentence about Mike's reaction to the pizza, the چې that occurs after مایك is not the relative clause marker. In this context it means 'when', and is one of the uses of چې as a conjunction. These will be studied in the next unit.

Preview to Section 2: The Imperfective Participle

You'll immediately realize that the perfective and imperfective participles of any particular verb will be different only if the verb has different perfective and imperfective past stems - i.e. if they are derivative or doubly irregular verbs.

Preview to Section 3: 'can' Phrases in Pashto

As is mentioned in the notes, the imperfective/perfective distinction in Pashto 'can' phrases isn't reflected in English; for example, an exact translation of Rābyā's statement that she couldn't find work - هلته مې پیدا نشو کړی. - is something like "I wasn't able to have found work", which doesn't work very well as an English sentence.

For practical purposes, we suggest that you learn to say the imperfective 'can' phrases, as they are the ones that most frequently occur in ordinary conversation. Keep in mind that there are perfective 'can' phrases as well, so that when you run across one in your Pashto studies you will be able to deal with it.

You will often see an imperfective 'can' phrase used with a future adverb like 'tomorrow'. Pashto is like English in this respect; note the following Pashto sentences and their translations:

'She can cook aushak today.' نن آشك پخولی شی.

'She can cook aushak tomorrow.' سبا ته آشك پخولی شی.

Preview to Section 4: Reading

The topic of the reading is the education of children in Pashto-speaking areas in Afghanistan before the Russian invasion.

Cultural notes. In the passage, the verb لوستل is used to describe what the children in the mosque schools were learning to do. Our usage of the English verb read does not match لوستل as it is being used in the passage, in that read includes understanding of what you're reading, whereas لوستل in the passage refers to the decoding process only. The children were being taught just the correspondences between the letters of the Arabic alphabet and the (Arabic) sounds they represented, not what the words meant.

The students would first learn the Arabic alphabet, via primers showing the shapes of the letters of the Arabic alphabet. Then they would learn to read (= decode) verses from the Koran, which has always been written with *tashquil* - diacritics written over and under the consonant symbols to indicate which of Arabic's three vowels to say.

The writer of the passage, who attended one of these schools, comments that the work was fiendishly difficult, as it consisted of brute memorization.

Infinitives. There are several infinitives in the reading, all of which translate straightforwardly as English 'to study' and 'to read'.

هلکان به د سبق ویلو [wayálo] لپاره ماجت ته تلل.

ملا به هلکانو ته اول د عربی او وروسته بیا د فارسی لوستل [lwastál] ورزده کول.

البته خینو هلکانو به چه دقرآن لوستل [lwastál] زده کړل، بیا به یې د خینو نورو عربی کتابونو لوستل [lwastál] زده کول.

Infinitives, you recall, are formed with the imperfective past stem of the verb plus the ل ending. For agreement purposes, infinitives are always masculine plural. In the first sentence above about where boys go to study their lessons, the infinitive ویلو is in the oblique case (it's the object of a preposition), and as a plural has the final و.

Word study. Note the differences in vocabulary and structure among the following:

memorize *der. tr. vb.* [pəyādaw-] -پیداو

be reminded *der. int. vb.* [yādeg-] -یادېږ

think *phr.* [fikir kaw-] فکر کو-

remember (= be in (someone's) mind) *phr.* [pə yād da] په یاد دی

Preview to Section 5: Diversions

The passage reproduced in the Students' Text is a photocopy of an early passage in a fourth grade Pashto reader. The reader was written in 1968, and was in use in the public schools in Pashtun areas until the educational system fell apart after the Russian occupation.

About half of the selection is given; the other half goes on in the same vein, exhorting the students to follow the rules and work hard. The selections in the textbook have been hand-written rather than typed or type-set, for aesthetic reasons and to be of a size the children could handle. By comparing the photocopy with the typed version below it, you can easily figure out the characteristics of the handwriting.

Exercises

Exercise T1. Listen to the sentences, then mark whether the sentence refers to the present, past or future. Some of the sentences are ambiguous; mark both possibilities.

	Present	Past	Future
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____

Exercise T2. Listen to the passage, then write the answers to the questions below.

۱. سپین په پوهنتون کې شاګرد ؤ؟ _____

۲. سپین واده څه وخت وکړ؟ _____

۳. د سپین ښځه د کوم ځای وه؟ _____

٤. سپین کم سبق ولوسته که زیات؟ _____

٥. سپین څومره وخت بیکاره ؤ؟_____

Exercise T3. Listen to the following sentences, then mark whether they are talking about remembering something or memorizing something.

	Remembering	Memorizing		Remembering	Memorizing
1.	_____	_____	6.	_____	_____
2.	_____	_____	7.	_____	_____
3.	_____	_____	8.	_____	_____
4.	_____	_____	9.	_____	_____
5.	_____	_____			

Exercise 4. Read the following definitions, then give the English equivalent of the word listed.

۱. کومه دوډی چه غرمه خوړل کیږی هغې ته غرمه ناری وایی.

غرمه ناری [gharmanāráy] = _____

۲. کوم سړی چه کباب خرڅوی هغه ته کبابی ویل کیږی.

کبابی [kabābí] = _____

۳. په کوم ځای کې چه دوډی پخیږی هغه ته آشپزخانه وایی.

آشپزخانه [āshpazkhāná] = _____

٤. کوم کتاب چه د کلماتو معنا په کې لیکل شوی وی، هغه ته قاموس ویل کیږی.

قاموس [qāmós] = _____

٥. په کومه کوټه کې چه اسونه ساتل کیږی هغه ته غوجل ویل کیږی.

غوجل [ghojal] = _____

Exercise 5. Answer the following questions about the characters in these materials.

۱. رابیا کار پیدا کړی شو؟

_____

۲. اسد د موټر له ټکر نه وروسته وکړی شو چه پوهنتون ته لاړ شی؟

_____

۳. اسد تریسا ته په امریکا کې سالو پیدا کړی شو؟

_____

٤. پتنګ د امان او لیلا کور پیدا کړی شو؟

_____

٥. خوشحال خانته خپله د غرمې دودی تیارولی شی؟

---

٦. تریسا خپل افغانی کمیس واده ته اغوستلی شی؟

Exercise 6. Change the following sentences to past tense.

١. خوشحال په خپل ملګری پورې خاندې.

---

٢. هغه نجلی ژاړی؟

---

٣. پتنګ دهر زیات توخیږی، ښایی چه ناروغه وی.

---

٤. دوی په تال کې زانګی.

---

٥. د ملا نصرالدین خر هنګی.

---

٦. هغه لامبی.

---

٧. مونږ به په سنید کې ولامبو.

---

۸. امان هر وخت چه په باغ کې وی پرنجی.

---

۹. مونږ به سینډ کې ولامبو.

---

۱۰. دا ژاړی که خاندی؟

Exercise 7. Read the following account of a mosque school for information.

زه چه وړوکی وم په ماجت کې به مې سبق لوسته. ملا به ما او نورو هلکانو ته هرسهاریو خای سبق راکاؤ. که به مو سبق نه لوسته او یا به مو سبق نه زده کاؤ ملابه وهلو. کله کله به ملا او کله کله به طالب سبق راکاؤ. مونږ به کله کله په طالبانو پورې خندل. خو هغوی به څه نه راته ویل. یوه ورځ زما یوه ملګری له طالب سره جنګ وکړ. طالب په لښته وواهه او ډیر زیات یې ژوبل کړ.

little boy *n, M3.* [waṛakáy] وړوکی

beat *smp. tr. vb.* [wah-] وهـ-

didn't mind *phr.* [tsə nə rāta wāyəl] څه نه راته ویل

fight *der. tr. vb.* [jangaw-́] جنګو-

injure, hurt *der. tr. vb.* [zoblaw-́] ژوبلو-

Answer Key

Exercise T1.

	Present	Past	Future
1.	_____	_____	__x___
2.	__x___	_____	__x___
3.	_____	__x___	_____
4.	_____	_____	__x___
5.	__x___	_____	_____
6.	_____	__x___	_____
7.	__x___	_____	_____
8.	__x___	_____	__x___
9.	__x___	_____	__x___
10.	_____	__x___	_____

Exercise T2.

١. سپين په پوهنتون کې شاګرد.
٢. کله چه په پوهنتون کې ؤ.
٣. د سپين بڼه د خوست وه.
٤. سپين زيات سبق ولوسته.
٥. سپين دهر زيات وخت بيکاره ؤ.

Exercise T3.

	Remembering	Memorizing
1.	_____	__x___
2.	__x___	_____
3.	__x___	_____
4.	_____	__x___
5.	__x___	_____
6.	_____	__x___
7.	_____	__x___
8.	_____	__x___
9.	_____	__x___

Exercise 4.

1. lunch 2. kebāb seller 3. kitchen 4. dictionary 5. barn

Exercise 5.

۱. نه، رابیا په بالتیمور کې کار پیدا نشو کړی.
۲. هو! اسد وکړی شو چه وروسته له ټکر نه پوهنتون ته لاړشی.
۳. نه، اسد په امریکا کې تریسا ته سالو پیدا نه کړی شو .
٤. پتنګ د امان او لیلا کور پیدا کړی شو.
٥. هو! خوشحال خان ته د غرمې دودۍ تیارولی شی.
٦. هو! تریسا خپل افغانی کمیس واده ته اغوستلی شی.

Exercise 6.

۱. خوشحال په خپل ملګری پورې وخندل.
۲. هغې نجلۍ وژړل؟
۳. پتنګ دېر زیات توخل، ښایی چه ناروغه به ؤ.
٤. دوی په تال کې یوازی وخنګل.
٥. د ملانصرالدین خره وهنګل.
٦. هغه ولمبل.
۷. مونږ په سیند کې ولمبل.
۸. امان به هر وخت چه په باغ کې ؤ پرنجل به.
۹. مونږ په سیند کې ولمبل.
۱۰. هغې وژړل که یې وخندل؟

Unit 18: ستاسې خوښه چه هر څه کوی.

Unit Overview

This unit is the first of several about agriculture in Afghanistan. The reading is an introduction to the subject, and lists the principal crops grown. In the dialogue, you will see how basic gardening activities are talked about in Pashto. The grammar focus of the lesson is a review of clauses with چه which are <u>not</u> relative clauses – i.e. those which function as subjects or objects (noun clauses in English terminology) and those which are simple time clauses.

Preview to Section 1: Dialogue

In this dialogue, Amān, Laylā and their son Khoshal are planting their garden. They have just returned from a trip to the nursery.

<u>Word study</u>. Many, many of the nouns having to do with agriculture and the names of crops are irregular, which reflects the age of the words as well as the central position that farming has in Pashtun society. You will notice, both here in the dialogue and in the reading, that most of the names of crops are mass nouns, i.e. they are always plural in form and in agreement. (Note that many of the English names for crops are also mass nouns, e.g. <u>corn</u>, <u>rice</u>, <u>wheat</u>, etc. English mass nouns are always singular: we can't say, for example, "The rices are being harvested.")

Be sure to pronounce the word کټاره 'fence' with the stress on the last syllable. The same word pronounced with stress on the middle syllable means 'cow that is reluctant to be milked'!

The word شا is a noun, although it usually translates as 'behind', which is a preposition in English. It is used with the preposition ت. Laylā's ګندنه د کور شاته کرو can be translated as 'We're planting the leeks behind the house' or more literally as 'We're planting the leeks at the back of the house.'

Many dialects of Pashto use the word [sə́ra] سره for 'fertilizer' or 'manure', instead of پارو. Other dialects use both words, with سره referring specifically to manure that has dried to powder.

Sentence structure. Amān's phrase ستاسئ خوښه چه هر څه کوی with the verb - خوښو and a چه clause is an idiom. It translates as a whole as 'Do whatever you like.'

Laylā's sentence خایونه دي يې پلار ته ښه معلوم دی. contains a sequence of weak pronoun possessives in an order required by Pashto grammar but logically out of place. The sentence translates as 'Their (i.e. the plants') places are well known to your father.'

Preview to Section 2: Clauses with چه

This section is a summary of the clauses introduced by چه which are not the relative clauses studied in Unit 16.

The چه clauses discussed in the section are for the most part clauses used as nouns, or clauses modifying whole sentences (i.e. clauses used as adverbs). The چه relative clauses, you will remember, are clauses used as adjectives.

The structure of چه clauses used as nouns is much simpler than the structure of similar clauses in English, as can be seen by comparing the چه clauses with their translations. The چه clause is is simply an ordinary Pashto sentence prefaced with چه, whereas the required English clause is sometimes an infinitive (e.g.'to buy a good, big lamb') sometimes a sentence with subject and verb tense altered (e.g. '...that he had sung the whole year.'), and only occasionally an ordinary sentence (e.g. '...that I will bury him alive').

In short, the biggest problem with چه clauses is that as an English speaker you might find yourself trying to make them more complicated than they are.

Preview to Section 3: Reading

The reading is an introduction to agriculture and farming in Afghanistan.

Sentence structure. Phrases with لپاره, meaning 'for' or 'in order to' or 'for the purposes of' occur in the reading. Here they are, with idiomatic and literal translations:

د کرنې لپاره 'for the purposes of agriculture'

'to carry manure'/
د پارو د وړلو لپاره 'for the carrying of manure'

'to carry other things back and forth'/
د نورو شیانو د وړلو راوړلو لپاره 'for the carrying of other things back and forth'

Preview to Section 4: Diversions

This poem was written by Rahman Baba, one of the most popular of the Pashto classic poets. In the Peshawar area and in the Northwest Frontier in particular, his poetry has been widely used as a textbook, in mosques and in literacy programs for children and adults. His poems are in a language and style close to the spoken language; many of them, like the one given here, have become so familiar as to be almost proverbs.

Exercises

Exercise T1. Listen to the descriptions of farms in Afghanistan, and write information about the owner, the location and the crops raised.

	Whose farm?	Where?	Crops mentioned
1.	_____	_____	_____
			_____
2.	_____	_____	_____
			_____
3.	_____	_____	_____
			_____
4.	_____	_____	_____
			_____
5.	_____	_____	_____
			_____

Exercise T2. Who got married? Listen to the following sentences, then write the name or description of the person(s) who got engaged or married.

١. _____ ٦. _____

٢. _____ ٧. _____

٣. _____ ٨. _____

٤. _____ ٩. _____

٥. _____ ١٠. _____

Exercise T3. Listen to the following sentences and questions, and mark whether they are comments on something that can be done, or has been done.

	Can be done	Has been done		Can be done	Has been done
1.	_____	_____	6.	_____	_____
2.	_____	_____	7.	_____	_____
3.	_____	_____	8.	_____	_____
4.	_____	_____	9.	_____	_____
5.	_____	_____	10.	_____	_____

Exercise T4. Read the following passage, then answer the questions.

زما ماماګانو په بغلان کې ډېره زیاته ځمکه لرله. زه به هر ژمی چه له مکتب نه رخصت شوم هلته به تللم. خو نه ما په ځمکه کې کار کاؤ او نه مې ماماګانو. ځکه ځمکه بزګرانو او مزدورانو کرله. البته په کوم اس به چه زه سپرېدم دهغه خدمت مې خپله کاو. ما به یا ښکار کاو یا به مې بزکشی کوله.

farm *n, F1* [mdzáka] ځمکه	take care of *phr.* [khɪdmat kawˊ] خدمت کو-
farmer *n, M irreg.* [bazgár] بزګر	hunt *phr.* [xkār kawˊ] ښکار کو-
servant *n, M1* [muzdúr] مزدور	buzkashi (Afghan game) *n, M3* [buzkashí] بزکشی

۱. زما د ماماګانو ځمکه چیرته وه؟_____

۲. زما د ماماګانو ځمکه چا کرله؟_____

۳. زما د ماماګانو ځمکه لږ وه که ډېره؟_____

٤. ما او ماماګانو به مې ولی ځمکه نه کرله؟_____

٥. ما به په بغلان کې څه کول؟_____

Exercise 5. Group the following words under the correct heading.

وريجې	شړشم	لو کول	انار	انګور	کرل
رومی بانجان	کښېنول	هندوانه	شفتالو	الوچې	کونځلې
سره ملې	بادرنګ	ګندنه	غوچول	رېبل	پارو
توربانجان	مې	شلغم	کدو	تورايی	باقلی
کورپه کول	ماله	سپاره	مشنګ	ناك	څندل
ونه	ترکاری	کوچکه	لور	بېل	ګډ يال
زردالو	پتې	باغ	اړول	غنم	خاوره
څټکی	څمکه	جودر	تره	پیاز	جوار
تخم	ښاخ	بوټی	توت	مېوې	بزګر

Vegetables

_____ _____ _____

_____ _____ _____

_____ _____ _____

_____ _____ _____

_____ _____ _____

Fruits

_____ _____ _____

_____ _____ _____

_____ _____ _____

Grains

_____ _____ _____ _____

Tools

_____ _____ _____

_____ _____ _____

Actions related to farming

_____ _____ _____ _____

_____ _____ _____ _____

General words related to farming

_____ _____ _____ _____

_____ _____ _____ _____

_____ _____ _____ _____

Exercise 6. Translate the following into Pashto.

1. Asad's father said that he would buy another orchard next year.

_____

2. Laylā asked if Theresa wanted to come to their house for dinner.

_____

3. Did you know that the leek seeds had come from Kabul?

_____

4. We understood that the exam would be on Thursday.

_____

5. Khoshal said that he could use Mike's math book.

_____

Exercise 7. Read the following passage, and answer the questions.

د خمکو خاوندان اکثره غوایی، غواګانې، خره، اسونه او پسونه ساتی. له غویو نه د خمکو د کرلو او د درمندونو د میده کولو لپاره کار اخلی. غواګانی ددې لپاره ساتی چه له شیدو نه یې استفاده وکړی. پسونه د غوښو لپاره ساتی. له خرو نه د بار د وړولو لپاره کار اخلی او په اس باندې سپریږی.

owner *n, M1* [khāwánd] خاوند	thresh *phr.* [mayda kaw-] میده کو-
cow *n, F3* [gwā] غوا	milk *n, F1* [shudé] شیدی
sheep *n, M2* [pəsá] پسه	wool *n, F1* [ghwáxa] غوښه
stack *n, M2* [dármənd] درمند	load *n, M2* [bār] بار

١. د خمکو خاوندان اکثره کوم حیوانات ساتی؟

_____

٢. د خمکو خاوندان د غویو نه د څه شی لپاره کار اخلی؟

_____

٣. غواګانی د څه شی لپاره ساتل کیږی؟

_____

٤. د خمکو خاوندان له اسونو نه د څه شی لپاره استفاده کوی؟

_____

٥. پسونه د څه شی لپاره ساتل کیږی؟

_____

Answers

Exercise T1.

	Whose farm?	Where?	Crops mentioned
1.	سلام	پغمان	مني، توت، ترکاری، جوار، غنم
2.	بهرام خان	لوگر	مني
3.	د رسول تره	د کابل چاردی	ترکاری
4.	کلیم او متین	کوهدامن	انګور، توت
5.	د امان ماما	ساکو	توت، بادرنګ

Exercise T2.

١. د اسد ورور
٢. زما خور
٣. د لیلا خور
٤. د اسد تره
٥. د غلځی صاحب ورور
٦. سلیم
٧. د امان ماما
٨. د سلام خور، متین
٩. امان
١٠. د سلام خور، یو امریکایی

Exercise T3.

	Can be done	Has been done
1.	_____	___x___
2.	___x___	_____
3.	___x___	_____
4.	_____	___x___
5.	___x___	_____
6.	_____	___x___
7.	___x___	_____
8.	_____	___x___
9.	___x___	_____
10.	___x___	_____

Exercise 4.

١. په بغلان کې وه.
٢. بزګرانو او مزدورانو کړله.
٣. ډېره وه.
٤. څکه بزګرانو او مزدورانو کړله.
٥. یا به مې ښکار کاوه یا به مې بزکشی کوله.

Exercise 5.

Vegetables

تورایی	توربانجان	رومی بانجان
بادرنگ	گندنه	کدو
می	باقلی	سره ملی
کونخلې	شړشم	مشنگ
شلغم	تره	پیاز

Fruits

ختکی	هندوانه	شفتالو
الوچې	زردالو	توت
انار	انگور	ناك

Grains

وریژې	جودر	جوار	غنم

Tools

گدیال	ماله	سپاره
کوچکه	لور	بېل

Actions relating to farming

غوچول	کورپه کول	اړول	رېبل
کښېنول	څندل	لو کول	کرل

General words relating to farming

بناخ	تخم	ونه	ترکاری
پارو	باغ	پتی	بوتی
مېوې	بزگر	څمکه	خاوره

Exercise 6.

١. د اسد پلار وویل چه کال ته به یو بل باغ هم واخلم.
٢. لیلا پوښتنه کوله چه تریسا ډوډۍ ته ورځی که نه؟
٣. تاته دا معلومه وه چه د گندنې تخم له کابل نه راغلی دی.
٤. مونږ پوهیدو چه امتحان د پنجشنبې په ورځ دی.
٥. خوشحال وویل چه د مایك د ریاضی کتاب استعمالولی شی.

Exercise 7.

١. اکثره غویی، غواګانې، اسونه، خره او پسونه ساتی.
٢. له غویو نه د خمکی د کرلو او د درمندونو د میده کولو لپاره کار اخلی.
٣. غواګانې د شیدو لپاره ساتل کیږی.
٤. له اسونو نه د سپریدو له پاره استفاده کوی.
٥. پسونه د غوښې لپاره ساتل کیږی.

Unit 19: جوار يې له غنمو نه ښه وی.

Unit Overview

In this unit you will learn about the processing of wheat, corn and rice - the three principal grains grown in Afghanistan. The dialogue in Section 1 is a conversation about the problems a friend of Asad's father is having with his crops. The reading in Section 3 is a description of what happens to wheat, rice and corn after it is harvested. The grammar focus of the unit, in Section 2, is on statements of comparison and equality. In the Diversions section there are landays having to do with agriculture.

Preview to Section 1: Dialogue

This conversation takes place in Asad's father's house. Jamal Khan is a friend of Asad's father. A young relative of his is passing through Logar, and is receiving hospitality from Asad's father.

Cultural notes. You will remember that Asad's father's land is in Logar, south of Kabul. Jamal Khan's land is in Baghlan, to the north of Kabul. Ghoray is an area in Baghlan province. ([ghóray] غورى is the Pashto word for a big, round plate; the place [ghóri] غورى is a wide, flat round plain surrounded by mountain.) Baladuri is an area in Ghoray. In general, wheat and corn are grown everywhere; rice, cotton, sugar beets, melons and various seeds are primarily grown in the north; barley, grass peas, and ordinary peas are grown primarily in the south. Vegetables and fruit for local consumption are grown in all the arable areas.

You can tell that Asad's father's visitor is young because Asad's father uses the title اکا when he asks about Jamal Khan. The visitor would address Jamal Khan with that title in speaking directly to him.

When Asad's father's guest says he has heard that the Ministry of Agriculture was distributing an antidote to سرخی he is reporting a rumor. The ensuing remarks have to do with Asad's father's finding out whether the rumor is true, by sending someone to check it out.

Word study. The phrase سلامت اوسي, which means literally "May you be in health", is used in rural areas to mean "Thank you". تشکر is a city phrase.

شولې refers to rice plants. وريځی refers to grains of rice. Either term is used in talking about the crop yield. There are several spellings for وريځی, by the way, reflecting the different dialectal pronunciations, e.g. وريژې and وريجی.

In Pashto, diseases and other problems 'beat' crops rather than 'strike' them, hence سرخی وهل and چنجی وهل، مرض وهل.

A خروار is about 1440 pounds, and is the common unit by which crop yields are measured. Note that the visitor talks about his sugar beets in tons, however. Sugar beets are sold to an East European processing plant in Baghlan, and are sold to the processors by the ton.

The word خوند by itself means 'good taste'. In the following sentences from the dialogue, however,

د فصلونو خوند يې سړکال نه وُ.
د آبی غنمو خوند يې نه وُ.

the word is used in an idiom which means 'didn't turn out well.' The sentences above translate literally as 'The good taste of his crops wasn't.' and 'The good taste of his unirrigated wheat wasn't'.

چرت translates literally as 'thought', but it is closer to 'peaceful frame of mind'; the idiom چرت خراپ دی then translates as '(one's) peace of mind is destroyed'.

Preview to Section 2: Comparisons

Pashto does not have constructions parallel to English comparative ('older than'/'more studious than') and superlative ('oldest'/'most studious'). Instead, a prepositional phrase with ... نه له in conjunction with an adjective, conveys the notion that one thing is being compared with another. And the superlative is expressed either by comparing something with everything else, or by reordering the words in the sentence.

The only difficult aspect of these sentences is remembering that sentences like

په افغانستان کې غنم د هره مهمه غله ده.

are possibly superlative in meaning, depending on context.

Preview to Section 3: Reading

This reading explains how wheat, rice, and corn are processed in Afghanistan. If you are a 'city type' not familiar with these grains, the reading will make more sense if you read up a little in English on them. The children's section of your local library can provide you with a quick background.

Cultural notes Wheat is by far the most important cash crop in Afghanistan: the grain itself is used for bread, and in the north by the Turkic groups in making pasta-like foods; and the dried leaves and stems of the stalk are fed to animals or used as fuel.

The processing of wheat in Afghanistan involves essentially four steps: an initial threshing (separating the heads of wheat from the leaves and stems, and crushing the kernels, which at this point are each covered with a hard hull); then an initial winnowing (throwing the crushed material into the air: the wind blows the crushed leaves and stems aside, and the heavier grains fall to the floor); then a second threshing (crushing the hard hulls by walking oxen over and over the grain); and finally a second cleaning (passing the grain through a sieve, which allows the smaller kernels to fall through but retains everything else).

The next most important grain in Afghanistan is corn. Curiously, there is no recognition on the part of Pashtuns that corn, as a new world crop, is a relative latecomer to agriculture in Afghanistan.

Rice was first cultivated, anthropologists think, in India, and its cultivation very probably quickly spread northward into Afghanistan. In Afghanistan, where there is not so much rainfall, the flooding of the rice plants is controlled by the farmer. There are, moreover, types of rice which do not require great amounts of water.

Like grains of wheat, the individual grains of rice are covered by hard hulls, which must be removed before the rice can be cooked. The reading describes the parallels between the processing of wheat and that of rice.

Preview to Section 4: Diversions

The first two landays show the Pashtun attitude towards popcorn: in the first, the implication is that whoever the shrine was in honor of was angry at the gift of popcorn, so he made the offeror a widow....

The third landay hinges on the collecting of وړی: it is the custom, as wheat is reaped, that the heads of wheat that are accidentally dropped - وړی - can be gleaned, and need not be given to the owner of the field. In the landay, the woman expresses her desire to follow behind her lover as he reaps wheat. Ordinarily, gleaning is very hard work; but the speaker of the landay considers it an opportunity to be with her secret lover, and therefore wishes for harvest time.

Exercises

Exercise T1. The following table has been taken from Louis Dupree's *Afghanistan* (Princeton University Press, 1973, p. 45). (The years 1345 - 1348 are Islamic years, and correspond to 1966-67, 1967-68, 1968-69 and 1969-70 respectively.) Look at the figures, then indicate whether the sentences you hear are true or false.

Total yield (in 000 tons)	1345	1346	1347	1348
Wheat	2,033	2,241	2,354	2,450
Corn	720	768	773	785
Rice	337	396	402	407
Cotton	61	69	71	85
Sugar beets	56	67	62	68
Vegetables	590	638	654	671
Fruit	372	826	834	842

	True	False		True	False
1.	____	____	6.	____	____
2.	____	____	7.	____	____
3.	____	____	8.	____	____
4.	____	____	9.	____	____
5.	____	____	10.	____	____

Exercise T2. Listening challenge: listen to the poem fragment, then answer the questions below.

1. What is the poem apparently about? _____

2. Which processes are mentioned? _____

3. How many lines does the poem seem to have? _____

4. What does the rhyming scheme seem to be? _____

Exercise T3. Write the passage that is dictated to you in the space below. Then read the passage and answer the questions.

---

hill *n, F3* [ghunḍáy] غونډی

stalk *n, F1* [ṭānṭá] ټانټه

build a fire *phr.* [wor áchaw-] اور اچو-

burn *smp. int.* [swazég-] سوځېږ-

jackal *n, M1* [shaghāl] شغال

١. لبلبو مو څه وخت په اور کې خښ کړل؟

---

٢. غونډی چیرې وه؟

---

٣. زه هوښیار وم او که شغال؟

---

٤. لبلبو مو ولې په اور کې خښول؟

Exercise 4. Convert the figures in the table in Exercise T1 to خروار, and fill in the blanks in the parallel table below.

	١٢٤٥	١٢٤٦	١٢٤٧	١٢٤٨
غنم	_____	------	------	------
جوار	_____	------	------	------
شولو	_____	------	------	------
پنبه	_____	------	------	------
لبلبو	_____	------	------	------
ترکاری	_____	------	------	------
مېوې	_____	------	------	------

Exercise 5. Rewrite the following sentences (from the 'most' section in the Students' Text) using the phrase له ټولو نه.

١. په افغانستان کې ډېرې مهمې غلې غنم، جوار او شولې دی.

---

٢. د لوګر ډېره ښه میوه منې دی.

---

٣. د کابل ډېر مهم حاصلات جوار دی.

---

٤. د کابل ډېره ښایسته سیمه پغمان ده.

---

٥. د افغانستان ډېره مشهوره لوبه بزکشی ده.

_____

٦. د پښتنو ډېره عامه نڅا اتن دی.

_____

٧. د ساکو ډېره مشهوره میوه توت دی.

_____

٨. د کابل ډېره خوندوره او ښه ډوډۍ پلو دی.

_____

٩. د افغانستان ډېر زوړ ښار کابل دی.

_____

١٠. د کندهار هلمند ډېره اباده سیمه دی.

_____

Exercise 6. Rewrite the first paragraph of the reading in the past tense.

_____

_____

_____

_____

_____

_____

_____

Exercise 7. Read the following story for pleasure.

یو سړی یوه پالیزته ولاړچه هندواني پتی کړي. کله یې چه هندواني شکولي او په جوال کې یې اچولي دپالېزه څښتن راغی. غله ته یې وویل چه دلته څه کوې؟ غله ورته وویل دلته باد راوړلـم. د پالېز څښتن ورته وویل دا هندواني چا وشکولي؟ غله ورته وویل ما هندواني ددې لپاره نیولي چه باد مې یو نه سی. هندواني وشکېدې. د پالېز څښتن ورته وویل په جوال کې چا واچولي؟ غله ورته وویل زه هم همدې ته حیران وم.

kitchen garden *n, M irreg.* [pāléz] پالیز

steal *der. tr. vb.* [pətaw-́] -پتو

pick *smp. vb.* [shkaw-́] -شکو

sack *n, M2* [jwāl] جوال

owner *n, M1* [chextán] څښتن

thief *n, M irreg.* [ghal] غل *obl. and pl.* [ghlə] غله

was wondering *phr.* [aryăn wəm] حیران وم

Answers

Exercise T1.

1. T 2. F 3. F 4. T 5. F 6. F 7. T 8. T 9. T 10. F

Exercise T2

1. wheat 2. بادول ،غوبل ،لوکول 3. Six 4. Rhymed couplets

Exercise T3

١. لبلبو مو مازديگر په اور کې خښ کړل.
٢. گوندی په کرونده کې ؤ.
٣. له ما نه شغال هوښيار ؤ.
٤. لبلبو مو ددې لپاره په اور کې خښول چه پاخه شی.

Exercise 4.

	١٣٤٥	١٣٤٦	١٣٤٧	١٣٤٨
غنم	٢٤٠٦	٢٢٧٢	٢١١٥	٢٨٢٦
جوار	١٠٩١	١٠٧٤	١٠٦٨	١٠٠١
شولو	٥٦٦	٥٥٩	٥٥٠	٤٦٨
پنبه	١١٨	٩٩	٩٦	٨٥
لبلبو	٩٥	٨٦	٩٢	٧٨
ترکاری	٩٢٢	٩٠٩	٨٨٧	٨٢٠
مېوې	١١٧٠	١١٥٩	١١٤٨	٥١٧

Exercise 5.

١. په افغانستان کې غنم، جوار او شولې له ټولو نه مهمې غلې دی.
٢. منې د لوګر له ټولو نه ښه میوه ده.
٣. جوار د کابل له ټولو نه مهم حاصلات دی.
٤. پغمان د کابل له ټولو نه ښایسته سیمه ده.
٥. بزکشی د افغانستان له ټولو نه مشهوره لوبه ده.

٦. اتن د پښتنو له ټولو نه عامه نځا ده.
٧. توت د ساکو له ټولو نه مشهوره میوه ده.
٨. پلوډ کابل له ټولو نه خوندوره او ښه ډوډۍ ده.
٩. کابل د افغانستان له ټولو نه زوړ ښار دی.
١٠. هلمند د کندهار له ټولو نه اباده سیمه ده.

Exercise 6.

پښتنو د غلو د پاکولو دپاره، د غلو د کرلو په شان، له حیواناتو او په ټهره بیا غویو او ډهرو ابتدایی او طبعی وسایلو نه استفاده کوله. مثلاً که به یې غنم وریبل درمند به یې ورنه جوړ کړ. د درمنده د میده کولو له پاره یې له څپر نه چه، غویو به چلاؤ، کار اخسته. څپر یوه ډهره لویه مثلث ته ورته آله وه او د ونو له خانبونو او بوټو نه جوړ ؤ. کله کله یې ددې دپاره چه ښه دروند شی، د څپر د پاسه تیږې هم کښبودلې. د څپر په یوه کنج پورې به خنخیر تړلی ؤ. د خنخیر بل سر به د غویی په ژغ پورې تړلی ؤ. غویی به په هغو غنمو چه د درمند گرد چاپیره به اوار شوی وو او پلاله نومیده، تر هغو گرځیدل څو به چه ښه میده شول. دې کار ته غوبل ویل کیدو. کله به چه یوه پلاله میده شوه، هغه به یې یوې خوا ته کوټه کړه، او پر ځای به یې بله پلاله جوړوله. کله به چه غنم ټول میده او یوې خوا ته کوټه شول، بیا به یې د پاکولو کار پیل شو. ددې کار لپاره له خانبې او باد نه کار اخستل کیدو. میده غنم به یې په خانبې پورته غورځول. بوس به یې باد وړل او دانې به یې ځای په ځای لوېدې. دې کار ته بادول ویل کیدل. بیا به یې یو شمیر غویی چه څنگ په څنگ به سره تړلی وو پرې گرځول چه گوندی هم میده شی. دې کار ته گوندی مال ویل کیدو. د غنمو له دانو نه د غټو شگو، لوټو، او وړو او نورو شیانو د جدا کولو لپاره له چغل نه استفاده کیدله.

Unit 20:.کـه بارانونه وشول، للـمی به وکرو

Unit Overview

The focus of this unit is the use of manpower on an Afghan/Pashtun farm. The dialogue in Section 1 is a discussion between two landowners. The reading in Section 3 describes the different ways in which landowners can arrange for the farming of their land. The grammatical focus of the unit, Section 2, is on conditionals - statements about future possibilities. The Diversions Section presents a Aesop-like fable about a fox and a wolf.

Preview to Section 1: Dialogue

The dialogue is a discussion between Asad's father and his friend Jamal Khān. The two are talking in the late fall, and are discussing Jamal Khān's plans for the following spring and summer.

Cultural notes. It is usually possible to predict, from the amount of early spring rains, whether there will be more rain in the summer. Hence Jamal Khān can wait until the spring to decide what to plant. Seeds can be kept for a couple of years and still sprout, so if he decides not to plant cotton, for example, he can keep the seeds for the next year. Another factor which gives the landowner some leeway in planning is the different planting times for the different crops. Exercise T2 will give you more information on planting times.

Sentence structure. The چه clause in the sentence

پروسږکال مو چه هر څه کوشش وکړ له څلورو تنونه زیات مزدوران مو پیدا نکړل.

is placed after the first stressed element in the sentence - پروسږکال - and after the weak pronoun مو. The sentence translates literally as "Last year when we tried everything, we didn't find more than four workers", idiomatically as something like "In spite of our best efforts last year, we didn't find more than four workers."

Preview to Section 2: Conditionals

The sentences described in this section are directly parallel to their English equivalents. Notice, in the English translations of the example sentences, the verbs in

the 'if' clauses are in the present tense, although they describe something that might happen in the future. Many of the Indo-European languages follow this pattern; but Pashto takes the pattern one step further in that the verb in the که clause can be in either the present or past perfective.

Pashto conditionals also differ from English conditionals in that the order of clauses - the که clause first, then the result clause - is rigid, whereas in English we can say either "If I buy the orchard, Asad's father will be pleased" or "Asad's father will be pleased if I buy the orchard".

Pashto and English conditionals are similar in that they imply that if what is predicted doesn't happen, the result doesn't either. For example, the implication of the sentence "If the weather is good tomorrow, we will go on a picnic" is that if the weather isn't good, we won't go.

Preview to Section 3: Reading

The topic of the reading is the different ways Afghan/Pashtun landowners arrange for their land to be worked.

Word study. The suffix دار in اجاره دار is the same as in دکاند دار.

The ګون - suffix, as in شلګون can سلګون be attached to any number, and translates best as 'the twenties', 'the hundreds', etc.

The conjunction اما, which translates most of the time as 'but', is sometimes used to indicate a shift in topic, and when it does it starts a new paragraph, cf. the next to the last paragraph in the reading.

Preview to Section 4: Diversions

This diversion is a fable, showing - as usual - the cleverness of the fox. Don't forget that gardens and orchards in Afghanistan characteristically have high mud walls around them. A موری is a small hole cut into such a wall to allow a stream or irrigation ditch to pass through.

Exercises

Exercise T1. Write the anecdote that your teacher dictates in the following space, then answer the questions.

---

door *n, F1.* [dərwāzá] دروازه

window *n, F2.* [kəṛkáy] کړکۍ

entered *dbl. irreg. vb.* [nánawot-] ننووت

shoot *smp. irreg. vb.* [wəl-ˊ] ول-

call out *phr.* [ghag kaw-ˊ] غږ کو-

anger *n, F1.* [ghusá] غوسه

۱. زمونږ مزدور څه نومېده؟ _____

۲. وړوکي مزدور چې ټږی شو چېرې لاړ؟ _____

۳. ولې مزدور کوټې ته په کړکۍ ورننووت؟ _____

_____

٤. آیا راوی د توپک دز وکړ؟ _____

٥. راوی ولې په قار ؤ؟ _____

Exercise T2. Listen to the following account, then list the crops that will be planted and the conditions under which they will be planted.

فصل	که...
_____	_____
_____	_____
_____	_____
_____	_____

Exercise T3. Listen to the following account. List the crops mentioned and the time of year they are planted.

فصل	موسم	فصل	موسم
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
		_____	_____

Exercise 4. Give the English equivalents of the indicated words.

۱. په کوم شی چه سړی خط لیکی هغه ته قلم وایی. قلم = _____

۲. کومه دودۍ چه سهار خوړل کیږی هغې ته سبارۍ وایی.
سبارۍ = _____

۳. څوك چه په جګړه کې جنګیږی هغه ته سپاهی وایی.
سپاهی = _____

٤. کومې پیسې چه سړی په کار پیدا کوی، هغو ته تنخا وایی.
تنخا = _____

٥. په کوم ځای کې چه خلك غنم او جوار اوړه کوی، هغه ته ژرنده وایی. ژرنده = _____

٦. په کوم ځای کې چه سرویس دریږی، هغه ته استادګا وایی.
استادګا = _____

۷. په کوم کتاب کې چه سړی لیکنه کوی، هغه ته کتابچه وایی.
کتابچه = _____

۸. کومه ډله خلك چه له یوه پلار او مور وی او عموماً یو ځای سره اوسیږی، هغو ته کورنۍ وایی. کورنۍ = _____

Exercise 5. Read the following pairs of sentences, then construct a conditional sentence incorporating the information.

Example:

ښایی رابیا یو څه پیسې پیدا کړی. غواړی چه نوې جامې واخلی.
که رابیا یو څه پیسې پیدا کړی، نوې جامې به واخلی.

۱. ښایی چه مېلمه به په واده کې وګډیږی. غواړم چه وګډیږم.

---

۲. ښایی چه د داود مور او پلار راشی. غواړی چه کابل کاروان ته یې بوزی.

---

۳. ښایی چه پښتو به ښه زده کړم. غواړم چه په پاکستان کې کور پیدا کړم.

---

٤. ښایی چه جمال خان لوګر ته لاړ شی. غواړی چه د اسد پلار وګوری.

---

٥. ښایی چه د نوروز په وَرځ هوا ښه وی. غواړو چه پروان ته لاړ شو.

---

٦. ښایی چه ډېرسخت باران و اوریږی. دوی نه غواړی چه په باران کې په کرونده کې کار وکړی.

---

۷. ښایی چه سړ ژمی ډېره واوره واوریږی. غواړ چه پسرلی للمی وکړم.

---

۸. ښایی چه د هغه رستوران کباب ښه وی. غواړو چه مهلمستیا ته کباب واخلو.

---

۹. ښایی چه واړه نن مکتب ته لاړ نه شی. امان غواړی چه په کور کې پاتی شی او لوبې ورسره وکړی.

---

۱۰. ښایی چه سبا ته به هم ناروغه یم. غواړم چه ډاکټر ته لاړ شم.

---

۱۱. ښایی چه اسد به موټر خرڅ کړی. غواړم چه موټر یې واخلم.

---

۱۲. ښایی چه امان پاکستان ته لاړ شی. غواړم چه ملګرو ته مې خط یوسی.

Exercise 6. Review: give the plural and oblique forms, and the English equivalents, for the following nouns.

English	Obl. Pl.	Obl. Sg.	D. Pl.	D. Sg.
_____	_____	_____	_____	مور
_____	_____	_____	_____	پلار
_____	_____	_____	_____	زوی
_____	_____	_____	_____	لور
_____	_____	_____	_____	ورور
_____	_____	_____	_____	خور
_____	_____	_____	_____	ماما
_____	_____	_____	_____	تره
_____	_____	_____	_____	تربور

Exercise 7. Read the following passage for information.

د حسین خپلو کلی په بالادوری کې له هغه سړک نه کوز پروت دی چه له پلخمری نه بغلان ته ځی. له کلی نه بره د سړک خوا سره یوه لویه بیاله تېره شوې چه د بالادوری بیاله نومیږی. ټول حسین خپل تخمین پنځه سوه کوره دی. د کلی اوسیدونکی اکثر حسین خپل پښتانه دی. دوی ټول د لوګر له موسهی نه تخمین پنځه څلویښت کاله پخوا بالادوری ته لیږدیدلی دی. په دې کلی کې له حسین خپلو نه پرته یو شمېر نور خلك هم اوسېږی. د کلی دېر زیات خلك بزګردی او خپلې خمکې کړی. خو یو کم شېر د حکومت مامورین او موټروانان هم دی. موټروانان یې اکثره د همدې کلی او یا د غوری د خینو نورو خلکو لاری چلوی. یو څو تنه یې خپلې لاری هم لری.

below *adv.* [kuz] کوز

Pulikhomri, village in Afghanistan *n, M2.* [pulikhomrí] پلخمری

above *adv.* [bár] بر

parallel, be parallel to *der. tr. vb.* [teraw-] تېرو-

Musayi, area in Logar *n, M irreg.* [musayí] موسهی

immigrate *smp int. vb.* [legdég-] لیږدیږ-

government *n, M2.* [hukumát] حکومت

officials *n, M irreg.* [mămurín] مامورین

driver *n, M1.* [moṭarwăn] موټروان

truck *n, F2.* [laráy] لاری

drive *smp. tr. vb.* [chalaw-] چلو-

Answers

Exercise T1.

۱. زمونږ مزدور جمیل نومیده.
۲. بیالي ته لاړ.
۳. د دروازې نه اسانه و.

(Actually, the narrator says that the path to the canal was directly beneath the window, whereas the door was on the other side of the house. The boy was taking a shortcut.)

٤. نه! دز یې ونکړ.
٥. خکه چه هغه نژدې هلك ویشتلی ؤ.

Exercise T2.

فصل	که...
شولې	اوبه زیاتې وې
للمی	بارانونه وشول
شلغم	مزدوران پیدا کړی شم
جوار	مزدوران‌پاتی شی

Exercise T3.

فصل	موسم	فصل	موسم
ختکی	پسرلی	غنم	منی
هندوانې	پسرلی	لبلبو	پسرلی
بادرنګ	پسرلی	پنبه	پسرلی
اکثره ترکاری	پسرلی	مشنګ	اوړی
للمی	پسرلی	باقلی	اوړی
شولې	اوړی	شلغم	اوړی
جوار	اوړی		

Exercise 4.

۱. قلم = pen ۲. سباناری = breakfast ۳. سپایی = soldier
٤. تنخا = salary ٥. ژرنده = mill ٦. ستیشن = bus stop

۷. کتابچه = notebook ۸. کورنۍ = family

Exercise 5.

۱. که مېلمه په واده کې وګډیږی، زه به هم وګډیږم.
۲. که د داود مور او پلار راشی، کابل کاروان رستوران ته به یې بوزی.
۳. که زه پښتو ښه زده کړم، په پاکستان کې به کور پیدا کړم.
٤. که جمال خان لوګر ته لاړشی، د اسد پلار ګوری.
٥. که د نوروز په ورځ هوا ښه وی، پروان ته به مېلې ته لاړ شو.
٦. که ډېر سخت باران و اوریږی، دوی به په کرونده کې کار ونکړی.
۷. که سړ ژمی ډېره واوره و اوریږی، پسرلی به للمی وکړم.
۸. که د هغه رستوران ښه ؤ مېلمستیا ته به یې واخلو.
۹. که واړه نن مکتب ته لاړ نشی، امان به په کور کې پاتې شی او لوبې به ورسره وکړی.
۱۰. که سبا ته هم ناروغه وم، ډاکټر ته به لاړ شم.
۱۱. که اسد خپل موټر خرڅ کړی، زه به یې واخلم.
۱۲. که امان پاکستان ته لاړ شی، ملګرو ته به مې خط یوسی.

Exercise 6.

English	Obl. Pl.	Obl. Sg.	D. Pl.	D. Sg.
'mother'	میندو	مور	میندې	مور
'father'	پلرونو	پلار	پلرونه	پلار
'son'	زامنو	زوی	زامن	زوی
'daughter'	لونو	لور	لونې	لور
'brother'	ورونو	ورور	ورونه	ورور
'sister'	خویندو	خور	خویندې	خور
'mat. uncle'	ماماګانو	ماما	ماماګان	ماما
'pat. uncle'	ترونو	تره	ترونه	تره
'pat. cousin'	تربرونو/ تربرو	تربره	تربرونه	تربور

Unit 21: که زه ستا په ځای وی...

Unit Overview

The topic of this unit is the Pashtun family - extended families, clans and tribes. The dialogue in Section 1 is a discussion between family members of an unpopular engagement. In Section 2, the terms for blood relatives are given. Section 4, the reading, is a discussion of the historical evidence for the tribal structure of Pashtun society. And Section 5, Diversions, gives a pair of stories about Mullah Nasruddin and his relatives.

The grammar focus of the unit, in Section 3, is past unreal conditional sentences.

Preview to Section 1: Dialogue

In this dialogue, Asad's father and uncle discuss an engagement that has been entered into by one of their relatives. Asad's father is absolutely against the match; Asad's uncle doesn't like the boy's father, but maintains that they should, as members of the family, be supportive of the engagement.

Cultural notes. Everyone mentioned in the dialogue is a member of the same tribe as Asad's father and uncle; it is probable that they are all members of the same clan, as well.

The mention of Tarina by name indicates that Asad's father and uncle know her fairly well - otherwise they would have called her "Khayray's daughter".

Pashtuns, like other Moslems, consider dogs to be unclean; Asad's father's comment about marrying Tarina to a dog is a fairly strong statement.

Asad's father's assertion that Almar is "not a Pashtun" reflects the Pashtun cultural opinion that being a Pashtun involves behavior and ethics as well as lineage. (Note that the sins of the father are definitely being visited on the son; neither man says anything about the qualities of Almar's son!) The list of Almar's shortcomings are transgressions against Pashtun values, which will be discussed in following units on the Pashtunwali, the code of Pashtun honor. One of these transgressions

دخپلو تربرونو مړی به يې له زندان نه راوړی وی

reflects the custom that the body of someone who has died is absolutely the property of his relatives, whatever the circumstances of his death. That Almar didn't collect his cousin's body from prison implies that he was afraid of the police or government or whatever official body it was that imprisoned the cousin.

Ahmad Bābā was the ancestor of the Ahmadzay tribe, and is traditionally considered the authority on the Pashtun code of honor. Asad's uncle's comment that his

father expects people to behave like Ahmad Bābā is a gentle comment that he asks too much of people.

The phrase مخ به دي يې په کفن کې نه وی لیدلی reflects the Pashtun custom whereby it is required that everyone view the face of a recently deceased relative. Asad's father is saying that if his brother's heart were aching as much as his own, [and if Almar had died], he could not even bring himself to observe the proprieties by paying his respects to the corpse.

'A broken arm hangs [by a sling] from the neck' مات لاس غاړې ته لوړې is a Pashto saying which backs up Asad's uncle's point about doing the right thing by one's family.

Word study. A خورلنه is a female associate of the family - a servant, perhaps, or a distant relative who lives with the family to help out.

-گټ, in the sentence خپل پلار به يې گټلې وی., translates in this context as 'avenge'. Ordinarily, -گټ means 'win' or 'gain'. Apparently Almar's father's death was not avenged properly.

ننګ او غیرت translates literally as 'honor and honor'. ننګ is the Pashto word for honor; غیرت is the Arabic word for the same. Together they form an idiom referring to Pashtunwali - the code of ethics or honor of the Pashtuns. The word پښتو also refers to the Pashtunwali; it doubles as the name of the language and the name of the code of ethics.

Sentence structure. Many of the sentences in the dialogue are unreal conditionals, which are explained in Section 3. For the moment, they can be recognized as those starting with که, and involving the imperfective participle plus وی. All but one of them translate along the lines of 'If .... had...., then .....would (have) ....., as in 'If I had been in his place, I would have given (would give) her to a dog...'

Asad's father's question ولې خپل خپلوان يې لږ دی؟ translates most naturally as 'Does he have so few relatives (that he couldn't find a more fitting match for Tarina)?'

The که's in Asad's uncle's comment که پښتو او غیرت لری او که يې نه لری translate best as 'whether': 'Whether he has honor or whether he doesn't...'

Preview to Section 2: Relatives

This section includes the kinship terms for blood relatives. Note that in some ways the Pashto terms are more detailed than the English terms: we have one term - 'uncle' - for Pashto ماما and تره. In other ways, however, our terms are more detailed: we have, for example, terms for grandparent's sister ('great-aunt') - and grandparent's brother ('great-uncle').

The term میره is parallel to our 'stepmother', i.e. a woman not one's mother, married to one's father. As such, it includes the (current!) wives of one's father other than one's mother. Pashtun stepmothers, whether current or serial, are supposed to be cruel, and to influence one's father against one: the stepmother in *Hansel and Gretel* fits Pashtun stereotypes.

Preview to Section 3: Unreal Conditions

These sentences involve the Pashto subjunctive, about which you don't need to know more than to recognize that whenever you encounter a participle with وی, the speaker or writer is talking about something that didn't happen. As you can see from the example sentences, the particle + وی in the که clause translates as English past perfect, the به + particle + وی in the result clause translates as English 'would have .....', and the past imperfective in the result clauses translates as English 'would ... ."

In the dialogue, it's not stated that Tarina's engagement is a *fait accompli*. The use of tenses in the 'if' sentences places the engagement in the past, just as the English counterparts of the sentences do, e.g. 'If I had been in his place, I would have given her to a dog, I wouldn't have given her to Almar's son.'

In some of the sentences in the dialogue, e.g.

که المار د جمال خان زوی نه وی نو بیا مې نه پښتو ترې غوښتله.

the verb in the result clause is in the past imperfective tense. These sentences translate as past unreal conditions, with the results in the present, e.g. "If Almar hadn't been Jamāl Khān's son, I really wouldn't expect Pashto of him".

Preview to Section 4: Reading

This reading discusses the nature of Pashtun society within the framework of anthropological notions of the extended family, the clan and the tribe.

The tribe is the largest really meaningful political entity in Pashtun society. The Afghan government is of course a presence, but it appears to be regarded as an outside force, rather than an entity that arises from popular, personal interaction.

A tribe, in usual anthropological terminology, is a group of people who combine in warfare against outsiders, and acknowledge the rights of their members to compensation for injury. Pashtun tribes are, moreover, associated with certain areas, although tribe members live in areas outside those associated with their tribes.

There are hundreds of Pashtun tribes within Afghanistan, grouped loosely into two confederations: the Durrani and Ghilzi. Every Pashtun knows what tribe he belongs to, as well as what clan. In fact, the common answer to څوک یې؟ is not one's name, but the name of one's tribe.

The writer cites proverbs as evidence that women are not totally without power in Pashtun society. Two of them, however, are comments more on relationships within a polygamous household than they are on the power of one's mother:

'If he isn't from your mother, چه نه دې وی له موره،

don't call him brother.' ورته مه وایه چه ورروره.

'If the mother is a stepmother, چه مور میره سی،

the father is a stepfather.' پلار پلندر سی.

Word Study. The passage is academic in tone, and is therefore formal in its structure and choice of words. Note the several words borrowed from Arabic, and their respective plurals:

Singular	*Plural*
document [sanád] سند	documents [asnăd] اسناد
passage [ɪbārát] عبارت	passages [ɪbāratúna] عبارتونه
individual [fard] فرد	individuals [afrăd] افراد
service [khɪdmát] خدمت	services [khɪdmatúna] خدمتونه
notion [matláb] مطلب	notions [matāléb] مطالب/[matlabúna] مطلبونه
piece of evidence [shāhéd] شاهد	evidence [shawāhéd] شواهد

Many of the nouns borrowed from Arabic have been 'regularized', i.e. they have become regular (usually M2) nouns. Often, the regular and irregular forms will exist side by side in the language (for example مطلب given above), the former being used in informal conversation and among Pashtuns whose education hasn't progressed far enough for them to have learned the irregular forms, and the latter being used in formal writing and conversation among educated people.

The adjectives پخوانی، وروستی and پلرنی belong to Class 6, which you have not seen before. The forms are as follows:

	Masculine	*Feminine*
DSg.:	[wrustáy] وروستی	[wrustáy] وروستې
DPl.:	[wrustí] وروستی	[wrustáy] وروستې
OSg.:	[wrustí] وروستی	[wrustáy] وروستې
OPl.:	[wrustáyo] وروستیو	[wrustáyo] وروستیو

Preview to Section 5: Diversions

The phrase همخولی in the first story is a combination of هم and [dzoláy] خولی, 'cradle'.

Exercises

Exercise T1. Listen to the following description, and write the relatives the speaker mentions.

_____ _____ _____ _____ _____

Exercise T2. Listen to each of the following sentences, and mark its time-frame.

	Past	Future		Past	Future
1.	_____	_____	6.	_____	_____
2.	_____	_____	7.	_____	_____
3.	_____	_____	8.	_____	_____
4.	_____	_____	9.	_____	_____
5.	_____	_____	10.	_____	_____

Exercise T3. The passage to be read describes the two major Pashtun tribal confederations - [durānī] درانی and [ghəldzī] غلځی. Listen to the passage, and write below which confederation each tribe belongs to.

Confederation	Tribe	Confederation	Tribe
_____	[sadozī] سدوزی	_____	[atsokzī] اځکزی
_____	[surī] سوری	_____	[ishāqzī] اسحاق زی
_____	[ludī] لودی	_____	[bārəkzī] بارکزی
_____	[mākú] ماکو	_____	[popəlzī] پوپلزی
_____	[nyāzī] نیازی	_____	[khogyāṇī] خوګیانی

Exercise T4. Write the description as your teacher dictates it.

Exercise 5. Read each of the following sentences, then write a sentence with که based on it.

Example: مونږ غوښتل چه غرو ته لاړ شو، خو هوا خرابه وه.
که هوا بده نه وی، غرونو ته به تللی وی.

۱. ترینه غواړی چه تیکری واخلی خو دوکان تړلی دی.

---

۲. توله کورنۍ مې غواړی چه د سلیم واده ته ولاړه شی، خو کلی لرې دی.

---

۳. غوښتل مو چه سودا ته ولاړ شو، خو ته ناوخته راغلې.

---

٤. تور غواړی چه کوتره وکړی، خو د کوترې پلار یې د ابراهیم زوی ته ورکوی.

---

٥. لیلا غواړی چه قابلی پلو پوخ کړی، خو د پسه غوښه په مارکیټ که نه شی پیداکولی.

---

٦. پلار مې غوښتل چه اس واخلی، خو د اس ځښتن بیخی ډیرې پیسې غوښتلې.

---

٧. مور مې غوښتل چه دوا راکړی، خو ما وژړل.

Exercise 6. Read the following story, then answer the questions.

یو مېړه او یوه ښځه په خپلو کټونو کې څنګ په څنګ پراته وو. ښځې مېړه ته وویل چه کله مو چه زوی پیدا شو کټ به یې چېرې ږدو؟ مېړه ورته وویل چه زه او ته به خپل کټونه لږ سره لرې کړو او په منځ کې به یې د زوی کټ کېږدو. همدا ؤ چه خپل کټونه یې یو څه سره لرې کړل. ښځې بیا مېړه ته وویل: کله مو چه زوی واده وکړی د ښځې کټ به یې چېرې ږدو؟ مېړه ورته وویل چه زه او ته به خپل کټونه لږ نور هم سره لرې کړو او د نګور کټ ته به هم په منځ کې خای پیدا کړو. دوی خپل کټونه نور هم سره لرې کړل. په نتیجه کې د ښځې کټ د کوټې یو سر ته لاړ او د مېړه کټ د کوټې بل سر ته. کله چه ښځې دا حال ولیده، نو وویل خدای دې هیڅا ته داسې زوی نه ورکوی چه د پلار او مور ژوند تباه کړی!

bed, platform *n, M2* [kaṭ] کټ

apart *phr.* [sara laréi] سره لرې

thus *phr.* [hamda wə́ tse] همدا ؤ چه

daughter-in-law *n, F irreg.* [ngor] نګور

finally *phr.* [pə natijá ke] په نتیجه کې

From context, guess the meanings of the following phrases:

١. کله مو چه زوی پېدا شو _____

٢. د کوتې یوه سر ته _____

٣. د کوتې بل سر ته _____

٤. د پلار او مور ژوند تباه کړی. _____

Answers

Exercise T1.

خور مور پلار ورور ترور

Exercise T2.

	Past	Future		Past	Future
1.	_____	__x__	6.	__x___	_____
2.	__x___	_____	7.	_____	__x__
3.	__x___	_____	8.	__x___	_____
4.	_____	__x__	9.	_____	__x__
5.	_____	__x__	10.	__x___	_____

Exercise T3.

Confederation	Tribe	Confederation	Tribe
درانی	سدوزیی	درانی	اچکزی
غلخی	سوری	درانی	اسحاق زی
غلخی	لودی	درانی	بارکزی
درانی	ماکو	درانی	پوپلزی
غلخی	نیازی	درانی	خوگیانی

Exercise T4.

د اسلم کورنۍ ډیره لویه ده. پنځه ترونه او اته تریندې یې له خپلو کورنیو سره په لوګر کې اوسیږي. درې ترونه او دوه تریندې یې له خپلو کورنیو سره په ګردیز کې اوسیږي. هر تره یې تخمین لس دوولس زامن او لونې لري.

Exercise 5.

١. که دوکان خلاص وی، ترینې ټیکری اخسته.
٢. که دسلیم کلی نږدی وی، ټوله کورنۍ یې واده ته تلله.
٣. که ته ناوخته نه وی راغلی، نو سودا ته به تللی وی.
٤. که یې پلار کوتره ابراهیم ته نه وی ورکړې تور کوله.
٥. که لیلا بنه د پسه غوښه په مارکیټ کې پیدا کړی وی، قابلی پلو یې پخاؤ.
٦. که یې څښیتن اس ارزانه بیه کړی وی، پلار به مې اخستی وی.
٧. که مې ژړلی نه وی، مور به مې دوا را کړې وی.

Exercise 6.

١. کله مو چه زوی پیدا شو 'when we have a son'
٢. د کوټې یوه سر ته 'to one end of the room'
٣. د کوټې بل سر ته 'to the other end of the room'
٤. د پلار او مور ژوند تباه کړی. 'destroy the father and mother's marriage'

Unit 22: که ته نه وی زه نه ورتللم.

Unit Overview

This unit continues the discussion of Pashtun tribes. An inter-tribal conflict is discussed in the dialogue in Section 1; in Section 2, you are given the genealogies of the major Pashtun tribes; and in the reading in Section 4, the relationship between marriages and inter-tribal relations is explained. The grammar focus of the unit is on present unreal conditionals - sentences equivalent to "If I were you, I would go."

Preview to Section 1: Dialogue

In this dialogue, a distant cousin of Asad's visits Asad's father, and in asking where Asad's brother Zmarek is, he finds out about a conflict between the Niazis and the Ahmadzais.

Cultural notes. Nasrullah's honor has been sullied by his daughter's having run away to Wahabi's family. It is assumed - whether the daughter and Wahabi's son have consummated their relationship or not - that if she feels strongly enough about him to run to his family, she has been dishonored.

When Asad's cousin asks if the government knows, he is referring to the Afghan army stationed in the region. Asad's father's answer, to the effect that the commandant and soldiers went to the village but so far hadn't taken anyone into custody, suggests that the authorities are not anxious to interfere in Pashtun affairs.

Word study. The phrase سپین ږیری consists of سپین 'white' and ږیره 'beard', and is exactly parallel to English 'graybeard'. سپین ږیری is a more respectful term than 'graybeard', however.

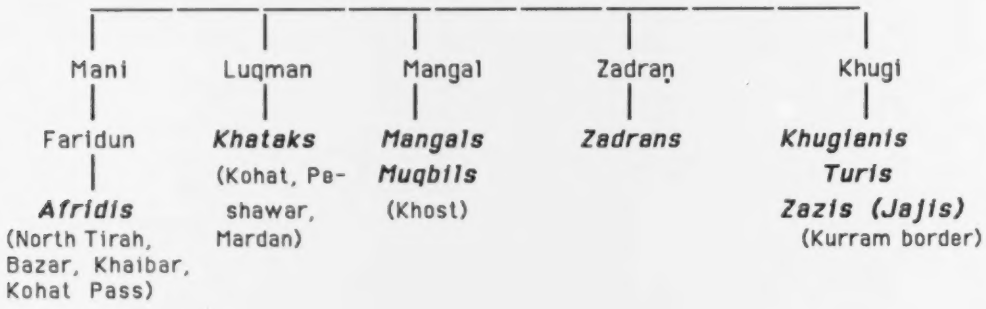
The word ورتګ is related to the verb ورتلل. The parallel form [rātág] راتګ 'coming here' also exists.

Preview to Section 2: Genealogies

The genealogies ([shajaré] شجرې) given in this section are the result of Sir Olaf Caroe's lifetime of research into the history of the Pashtuns. Caroe spent over fifty years in the North West Frontier, and his book *The Pathans* is considered by those Pashtuns who are aware of it to be *the* authority on Pashtun history. The details in Caroe's genealogies are disputed from one Pashtun to another, but by and large they

represent as great a consensus as can be obtained from traditions passed orally from generation to generation.

The Pashtuns who have read this lesson all agree that Caroe left out the Zadrans, and that Chart V should include them as follows:



Caroe makes the point that these genealogies are largely mythical, and points out that the document which supposedly establishes Qais as the ultimate ancestor of all the Pashtun tribes has the prophet Mohammad conferring upon Qais the title of 'Pathan'. Says Caroe:

> 'This is all great fun. But it smells of the Delhi lamp, the lamp of the courtier of Afghan ancestry but now speaking and writing only Persian, trained to raise a titter at the expense of an uncouth Pathan soldiery to amuse the Mughal court. Even the Delhi courtier who had forgotten his Pakhtu ... must have known that no Afghan or speaker of Pakhtu or Pashtu ever referred to himself as a 'Pathan', and that the word was an Indian usage. The corresponding word in the classical Pakhtu of the Peshawar Valley is Pakhtun, plural Pukhtanah, of which the Indian word Pathan (with a hard or cerebral 't') is a Hindi corruption.' (p. 8)

Despite the mythical elements in the genealogies, however, they must not be dismissed:

> "It is well to remember... that, however shrouded in myth may be the names and persons of the eponymous ancestors, these tribal tables, or *shajras* as they are called in Islamic lore, do represent something real. They in fact reflect what these tribes themselves still believe to be their origin and cousinship, one to another, and they sort out and categorize racial, and other, affinities and differences which can be traced today in the physical appearance, habit, dress, language, or history of the great congeries of Pathan societies living up and down the North-West Frontier, and in Afghanistan beyond. To Pathans *shajras* are as the breath of life..." (p. 11)

If you should happen to read further into the early history of the Pashtuns, you should keep in mind that the term 'Afghan' has referred exclusively to the Pashtuns until this century. The official policy of calling all the ethnic groups in Afghanistan 'Afghans'

has been in place only since the thirties. Before that, and even now in informal circumstances, non-Pashtuns in Afghanistan use the term 'Afghan' to refer to Pashtuns.

Preview to Section 3: Present Unreal Conditions

The types of sentences presented in this section conclude the three-unit presentation of conditional که clauses. There are other kinds of که clauses - notably sentences in which که means 'when' or 'whenever'; these clauses don't involve particular combinations of tenses, and, moreover, are directly parallel to their English equivalents, e.g.

'If [whenever] I am in Quetta, I buy books.' که زه په کوټه کې یم، کتابونه اخلم.

Here is a summary of conditional sentences, with the relevant information on tenses and English translations:

Future possibility:

که + present perfective or past perfective, نه + present perfective

'If Layla comes here, we won't go on a picnic.' که لیلا را ورسیږی\ورسیده، مېلې ته به لاړ نه شو.

'If I am in Quetta, I'll buy books.' که زه په کوټه کې وم، کتابونه به واخلم.

Present unreal condition, result in present:

_____ که + imperfective participle, past imperfective

'If Laylā arrived here, we wouldn't go on a picnic. که لیلا را رسېدی، مېلې ته نه تللو.

'If I were in Quetta, I would buy books.' که زه په کوټه کې وی، کتابونه مې اخستله .

Present unreal condition, result in past:

کې + imperfective participle, ba =+imperfective participle + وی

که لیلا رارسېدی، مېلې ته به نه وی تللی. 'If Laylā arrived here, we wouldn't have gone on a picnic.'

که زه په کوټه کې وی، کتابونه به مې اخستلی وی. 'If I were in Quetta, I would have bought books.'

Past unreal condition, result in present:

کې + imperfective participle + وی، past imperfective

که لیلا را رسېدلې وی، مېلې ته نه تللو. 'If Laylā had arrived here, we wouldn't go on a picnic.'

که زه په کوټه کې وی، کتابونه مې اخستله. 'If I had been in Quetta, I would buy books.'

Past unreal condition, result in past:

کې + imperfective participle + وی . ba + imperfective participle + وی

که لیلا را رسېدلې وی، مېلې ته به نه وی تللی. 'If Laylā had arrived here, we wouldn't have gone on a picnic.'

که زه په کوټه کې وی، کتابونه به مې اخستلی وی. 'If I had been in Quetta, I would have bought books.'

Preview to Section 4: Reading

This reading continues the discussion of Pashtun tribes; it focuses on the Pashtun custom of intra-tribal marriage, and discusses the conditions under which marriages are arranged across tribal boundaries.

Cultural notes. The comment in the second paragraph about its being expensive to marry a girl outside one's family refers to the Afghan custom whereby the groom (or his family) pays the bride's family an agreed-on amount of money (the anthropological term is 'bride-price'; the custom is parallel to the western dowry) as part of the marriage arrangements. Depending on the area and the local customs, this bride-price can be prohibitive, and effectively restricts the choices of a man of modest means. If marriages are arranged among close family members (e.g. first cousins), the bride-price can be negotiated or even done away with entirely.

Preview to Section 5: Diversions

These jokes were taken from a joke book published in Peshawar.

Unit 22 Exercises

Exercise T1. Listen to the following sentences, then mark whether they refer to future possibilities, present unreal conditions, or past unreal conditions.

	Future	*Present*	*Past*	*Possibility*	*Unreal condition*
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____
7.	_____	_____	_____	_____	_____
8.	_____	_____	_____	_____	_____
9.	_____	_____	_____	_____	_____
10.	_____	_____	_____	_____	_____

Exercise T2. Write the paragraph that your teacher dictates. Number the sentences, then answer the questions.

Exercise T2. (continued)

1. What is the subject of the paragraph? _____

2. Guess the English equivalents for the following:

مداخله کو- [mudakhalá kaw-] _____

حل کو- [ñál kaw-] _____

حمله کو- [hamlá kaw-] _____

له زور نه کار اخ- [lə zor na kăr akh-] _____

جنګیږ- [jangég-] _____

مجبورو- [majburawə́] _____

3. How many reasons are given in support of the assertion in Sentence 1? ____

4. Which sentence contradicts Sentence 1? _____

How do you know? _____

Exercise T3. Listen to the passage, then mark the sentences below true or false. Some vocabulary to help you:

consider *smp. irreg. tr. vb.* [bol-] بول- ancient *adj. 1.* [qadím] قدیم

generation *n, M2.* [puxt] پښت mythical *adj. 4.* [afsānawí] افسانوی

family tree *n, F1.* [shajará] شجره fact *n, M2.* [wāqiyát] واقعیت

it should be said *phr.* [bāyad wáwayəl si] باید وویل شی

۱. د قوم ټولو غړو ته معلومه وی چه د قوم پلار څوک دی. _____

۲. ډیرو خلکو ته تر څو پښته پورې د خپلو پلرونو او نیکونو نومونه معلوم وی. _____

۳. د پښتنو شجرې واقعیت ته نژدې ښکاری. _____

٤. اوس ډیر خلك د پښتنو په شجره تر قیصه پورې پوهیږی. _____

٥. په کتابونو کې د پښتنو شجرې لیکل شوی دی. _____

Exercise 4. Construct sentences along the lines of the example.

Ex: امان غواړی په دې پوه شی چه د افغانانو د رخصتی ورځی کومې دی، خو افغانی جنتری نه لری.

که امان افغانی جنتری لرلی، دا به ورته معلومه شوی وی چه د افغانانو د رخصتی ورځې کومې دی.

۱. غلځی صاحب غواړی چه پیسی صرفه کړی، خو ښځه یې هره ورځ سودا اخلی.

_____

_____

۲. افغانان غواړی چه ځمکه یې ډیر حاصل وکړی، خو عصری ماشینونه نه لری.

_____

_____

۳. بهرام خان غواړی چه ډیر غنم وکری، خو مزدوران نه لری.

_____

_____

٤. سلیم خان غواړی چه شمال ته لاړ شی او خپل خپلوان وګوری، خو لارې په واورو پټې دی.

_____

_____

٥. تور غواړی چه په کابل کې مکتب ولولی، خو پلار یې غواړی چه په ځمکه کې کار وکړی.

_____

_____

Ex. 5. Assume that Khayray is at the moment only thinking about giving Tarina to Almar's son. Rewrite the first four lines of the dialogue of Unit 21.

د اسد تره: _____

د اسد پلار: _____

_____

د اسد تره: _____

د اسد پلار: _____

_____

_____

_____

_____

Exercise 6. Match the spellings from Caroe with their Pasho equivalents.

ابدالی	اپریدی	احمدزی	اشکزی	اسحق زی	الکوزی
بارکزی	بنگښ	پوپلزی	تور ترین	توری	ختك
خلیل	خوگیانی	څمکنی	خاځی	ساپی	سپین ترین
سدوزی	سوری	شینواری	داودزی	دورانی	علیزی
غلځی	کاکر	لودی	محمدزی	مروت	مسعود
منگل	موسی خیل	مومند	نورزی	نیازی	ورکزی
وزیر	یوسفزی				

Abdali _____
Achakzai _____
Afridi _____
Ahmadzai _____
Alikozai _____
Alizai _____
Bangash _____
Barakzai _____
Chamkanni _____
Daudzai _____
Durrani _____
Ghalji/Ghilzai _____
Ishaqzai _____
Kakar _____
Khalil _____
Khatak _____
Khugiani _____
Lodi _____
Mahsud _____
Mangal _____
Marwat _____
Mohmand _____
Muhammadzai _____
Musa Khel _____
Niazi _____
Nurzai _____
Orakzai _____
Popalzai _____
Saddozai _____
Safi _____
Shinwari _____
Spin Tarin _____
Sur _____
Tor Tarin _____
Turi _____
Wazir _____
Yusufzai _____
Zazi _____

Exercise 7. Read the following passage for enjoyment. (Background information: The Miakhel tribe are considered to be holy people automatically entitled to respect, not to mention contributions from others. Members of other tribes pretend to be Miakhels, to collect the respect and contributions. To guard against imposters, the Miakhel elders learn the tribal genealogy...)

gathering place *n, F1* [derá] د يره

traveler *n, M2* [larawáy] لاروی

members of Miakhel tribe [myāgān] مياگان

contribution *n, M1* [kaláng] قلنگ

Miakhel [myākhél] مياخيل

blacken *der. tr. vb.* [toraw-] تورو-

protect *phr.* [... sara xá kaw-] ... سره ښه کو-

يوه ورځ زما نيکه په خپله کرونده کې ديره کې ناست ؤ.
دوه تنه لاروی ديرې ته را و گرځيدل. وړاندې راغلل، وروسته
له سلامه يې وويل: مياگان يو، قلنگ غواړو. نيکه مې چه مياخيل ؤ او
خپله شجره هم ورته معلومه وه، له دغو دوو تنو نه پوښتنه وکړه
چه د کوم خای مياگان ياستئ ؟ هغو ورته وويل د لغمان. نيکه مې
بيا پوښتنه تړې وکړه چه له اصله د کومو مياگانو ياستئ؟ هغو ورته
وويل دا نده را ته معلومه. نيکه مې ورته وويل چه خپله شجره را ته
تيره کړئ. هغو ورته وويل شجره مو ټوله نه ده زده. نيکه مې په
غوسه شو او ورته وې ويل زه څه درته نه وايم. خو که مې زامنو
يا ورېرو گير کړئ مخ مو توروی؛ په خره مو سپروی او په کلی
کې مو گرځوی. نو که خان سره ښه کوئ په کومه لار چه راغلی
ياستئ په هغې لارې بيرته وتښتی.

Answers

Exercise T1.

	Future	Present	Past	Possibility	Unreal condition
1.			x		x
2.	x			x	
3.			x		x
4.		x		x	
5.			x		x
6.			x		x
7.	x			x	
8.			x		x
9.			x		x
10.		x			x

Exercise T2.

1. The government and tribes
2. interfere مداخله کو-
   solve حل کو-
   attack حمله کو-
   use force له زور نه کار اخـ-
   fight جنګېږ-
   be obliged مجبورو-
3. Two
4. Sentence 4: it starts with خو

Exercise T3.

1. F 2. T 3. F 4. F 5. T

Exercise 4.

۱. که د غلخی صاحب بخه هره ورځ سودا و نکړی، ډیرې پیسې به صرفه کړی.

۲. که افغانانو عصری ماشینونه لرلی، له خمکو به یې بنه حاصل اخستی وې.

۳. که بهرام خان مزدوران لرلی، ډیر غنم به یې کرلی وی.

٤. که لاړې په واورو پټې نه وی، سلیم خان شمال ته ته او خپل خپلوان یې لیدل.

٥. که د تور پلار نه غوښتلی چه تور په خمکه کې کار وکړی؛ په کابل کې یې مکتب لوستې.

Exercise 5.

د اسد تره: د ترینې په کوژده کې څه وایی؟

د اسد پلار: خیری دهر بد کار کوی. که زه دده په خای وی سپی ته مې ور کوله، د المار زوی ته مې نه ور کوله.

د اسد تره: نو چا ته دې ور کوله؟

د اسد پلار: ولې خپل خپلوان مې لږ دی؟ د زمری زوی ته مې ور کوله. د باز وراره ته مې ور کوله، د سلام خوریی ته مې ور کوله. د جانو د ترور زوی ته مې ور کوله. د سلیم د خورخې زوی ته مې ور کوله. د کوم بل تربره زوی ته مې ور کوله او که دا هم نه وی نو یوه پښتانه ته خو مې ور کوله.

Exercise 6.

Abdali	[abdālí] ابدالی	Mangal	[mangál] منگل
Achakzai	[atsakzí] اچکزی	Marwat	[marwát] مروت
Afridi	[apredí] اپریدی	Mohmand	[mománd] مومند
Ahmadzai	[ahmadzí] احمدزی	Muhammadzai	[mahmadzí] محمدزی
Alikozai	[alkozí] الکوزی	Musa Khel	[musakhél] موسی خیل
Alizai	[alizí] علیزی	Niazi	[nyazí] نیازی
Bangash	[bangáx] بنگښ	Nurzai	[nurzí] نورزی
Barakzai	[barakzí] بارکزی	Orakzai	[orakzí] ورکزی
Chamkanni	[tsamkaní] څمکنی	Popalzai	[popalzí] پوپلزی
Daudzai	[dawudzí] داودزی	Saddozai	[sadozí] سدوزی
Durrani	[duraní] درانی	Safi	[sāpí] سافی
Ghalji/Ghilzai	[ghaldzí] غلخی	Shinwari	[shinwári] شینواری
Ishaqzai	[isaqzí] اسحق زی	Spin Tarin	[spín tarin] سپین ترین
Kakar	[kākáṛ] کاکړ	Sur	[surí] سوری
Khalil	[khalíl] خلیل	Tor Tarin	[tór tarin] تور ترین
Khatak	[khaták] ختك	Turi	[turí] توری
Khugiani	[khugyaní] خوگیانی	Wazir	[wazír] وزیر
Lodi	[ludí] لودی	Yusufzai	[yusufzí] یوسفزی
Mahsud	[masúd] مسعود	Zazi	[dzadzí] خاخی

Unit 23: ستا پلار خو به کوچی نه ؤ؟

Unit Overview

The discussion of Pashtun tribes is continued in this unit, with the focus on the 'detribalization' of the Pashtun tribes as a result of the development of a central government and the attempts to modernize the country. Section 1 gives a description of the movements of one tribe. Section 2 is a long reading on the history of Afghanistan over the last 100 years. Section 3 is a passage on national unity by the Pashtun writer Ulfat. And Section 4 tries to divert you with some jokes. There is no grammar focus in this unit, as the vocabulary load is quite heavy.

Preview to Section 1: Dialogue

Asad is giving Theresa a description of the decentralization of the Niazi tribe, from his family's point of view.

Cultural notes. You can tell, from previous dialogues and descriptions, that Asad's family is very much a Pashtun family and a Niazi family, although they are separated from the largest part of the Niazis. The movements of a tribal members, brought about by many factors, can result in the assimilation of the decentralized families to the surrounding people - whether other Pashtuns or non-Pashtuns. In many instances, the assimilation results in families which are in all respects non-Pashtuns except for their name and the knowledge that their family belongs to a Pashtun tribe.

Sentence structure. The phrase له ... نه را وروسته with the verb in the present tense (not in the present perfect) is used to express 'since' phrases in Pashto, e.g.

'He has been living in Logar له واده نه راوروسته‌به‌لوګرکې اوسېږي.
since the wedding.'

Preview to Section 2: Reading A

This reading gives a brief sketch of Afghan history since 1890, covering the development of a central government for Afghanistan. A review of the facts in English - they are summarized in most of the currently available books on Afghanistan - will help you understand the Pashto.

Cultural notes. The sketch focuses on the effects of the development of a central Afghan government on the structure of Pashtun society, and implies that nationalization

of Afghanistan has involved extensive battles for power between the kings, various Pashtun tribes, and religious leaders. Amir Abdurrahman, in particular, exiled or assassinated those (whom he called 'robbers, thieves, false prophets and trumpery kings') who interfered with his goal of establishing a central government.

As the reading points out, the movement of Pashtun tribesmen to the capital has frequently resulted in the loss of Pashtun customs and language among the people involved. You might have talked to Afghans who, when asked if they are Pashtuns, answer to the effect that their grandfather was a Pashtun, or their grandmother, but that they themselves do not speak Pashto.

Word study. There are a number of Arabic and Persian words in the passage - so many that grammatical processes in those languages are apparent.

The majority of the adjectives, for example, end in [-i] ی and are Class 4:

مذهبی 'religious' ملکی 'civil' قوی 'strong' شاهی 'royal'

قومی 'tribal' نظامی 'military' عنعنوی 'traditional' حکومتی 'governmental'

بناری 'urban' قبیلوی 'tribal'

The [-i] ی suffix is from Persian, and in parallel with Persian adjectives, which do not agree with the nouns they modify, these Pashto adjectives don't change form. The ی suffix attaches to abstract (and some not so abstract) nouns, and converts them into adjectives.

Many of the nouns in the passage are from Arabic, and come complete with Arabic plurals (some of which are irregular in Arabic). Some of the nouns have regular Pashto plurals as well (M2, usually) and the Pashto and Arabic plurals are both used. A Pashtun will probably use the Arabic plurals in formal conversation or writing. The same Pashtun will use the Pashto forms in informal writing and in speech.

The plural form of Arabic borrowings is frequently the suffix -ات- [āt]. Don't confuse this plural with another Arabic suffix, -ت [at] - with a short [a] - which often shows up abstract nouns borrowed from Arabic:

Arabic plural	*Arabic abstract nouns*
موسسات 'institutions'	صدارت 'prime ministership'
تشکیلات 'establishment'	مهاجرت 'migration'
تسهیلات 'conveniences'	
خصوصیات 'characteristics'	

Preview to Section 3: Reading B

This passage has been taken from a book on Pashto rhetoric by the respected Pashtun writer Gulpachā Ulfat:

Rhetoric: Orthography and Composition [likwālí: imlā aw inshā] لیکوالی املا او انشا

The passage was written to illustrate correct spelling and composition for aspiring writers of Pashto.

Ulfat, who died in 1977, was from Laghmān province; his dialect is therefore quite close to the Kabul dialect in which these materials are written.

The passage has been 'cleaned up': typographical errors have been corrected. You might already have encountered a major problem in the reading of Pashto from original sources, i.e. that typographical errors and infelicities abound. There are few printing houses in Afghanistan (and none that work with type-setting in Pakistan), and the printing house employees do not have well-developed proofing skills, nor are they necessarily Pashto speakers. In Exercise 6, we have reproduced the first paragraph of the passage exactly as it appears in our copy of Ulfat's book.

Word study. Be careful! The word [ṭiṭ] ټیټ which appears in the phrase هسك او ټیټ is a regular Class 1 adjective meaning 'low'. The word [tit] تیت which appears in the dialogue in section 1 is a regular Class 1 adjective meaning 'scattered' or in some cases 'wide'.

Preview to Section 4: Diversions

These jokes were taken from a jokebook bought in a bookstore in Peshawar.

Unit 23 Exercises

Exercise T1. Listen to the explanation, then write the dates of his reign beside the name of each ruler.

امیر عبدالرحمن خان _____

امیر حبیب اله _____

امیر امان اله _____

حبیب اله _____

محمد نادر شاه _____

محمد ظاهر شاه _____

Exercise T2. Listen to the paragraph, then answer the questions.

۱. یوسفزی اول چېرې اوسیدل؟ _____

۲. کوم یوسفزی چه د کابل په ښار کې پاتې شول هغو اوس کومه ژبه وایی؟ _____

۳. اکثره یوسفزی له کابل نه کوم خای ته ولېږدیدل؟ _____

٤. د کابل دیوسفزو څه شی د سوات له یوسفزو سره فرق لری؟

_____

٥. د سوات یوسفزی کومه ژبه وایی؟ _____

Exercise T3. Listen to the following sentences, then mark during which Afghan ruler's reign the incident occurred.

١. _____	٦. _____
٢. _____	٧. _____
٣. _____	٨. _____
٤. _____	٩. _____
٥. _____	١٠. _____

Exercise 4. Give English equivalents for the indicated words.

١. کوم خلك چه په یوه خاصه ساحه کې ژوند کوی او مشترکه ژبه او تاریخ لری هغه ملت بلل کېږی. ملت = _____

٢. څوك چه باغ ساتی باغوان بلل کیږی. باغوان = _____

٣. یو اخبار چه هره ورځ راوخی هغې ته ورځپانه وایی.
ورځپانه = _____

٤. په کوم ښار کې چه د یوه وطن واکدار اوسېږی هغه ته پای تخت وایی. پای تخت = _____

٥. څوك چه پیسې نه لری هغه ته مسکین ویل کېږی. مسکین = _____

٦. کوم کار چه سړی تل کوی هغه ته وظیفه ویل کېږی. وظیفه = _____

٧. په کوم ځای کې چه خلك مونځ کوی هغه ته ماجت وایی. ماجت = _____

٨. څوك چه په یوه کار کې له بل هر چا نه ښه وی هغه ته قهرمان ویل کېږی. قهرمان = _____

Exercise 5. Group the vocabulary words listed below in the categories:

احمدزی	ترکمن	سنی	عنعنوی	لېږدېدل	مهاجرت
ازبك	حبیب اله	شاهی	غربی	مذهبی	موسسات
بارکزی	حکومتی	شمال	قبیلوی	مسعود	نظامی
بدخشی	خاخی	شیعه	قومی	مسلمان	نورستانی
پنجاب	سرحد	صدارت	کوچی	ملت	واکدار
تاجك	سدوزی	عبدالرحمن	لاهور	ملکی	هزاره
				منگل	هندوکش

Pashtun tribes:

_____ _____ _____ _____ _____ _____

Ethnic groups in Afghanistan:

_____ _____ _____ _____ _____ _____

Words referring to Islam: _____ _____ _____ _____

Words referring to government:

_____ _____ _____ _____ _____ _____

Words referring to royalty:

_____ _____ _____ _____

Words referring to tribal structure: _____ _____

Words referring to traditional life:

_____ _____ _____ _____

Place names:

_____ _____ _____ _____

Exercise 6. In the space below, the first paragraph of the Ulfat passage is retyped with exactly the spacing and typographical errors of the original. Rewrite the passage with 'conventional' spacing, and correct whatever errors you can.

هغه خلق چه په يوه وطن کښې او سېږي، گټه او ز يان ئې يو وي، ديوه و اکمن امر ته ئې غاړه ايښې وي، له يوه بيرغ لاندې راټوليږي او مشترک تاريخ لري يو ملت بلل کيږي. افغانستان يو وطن دی، ددې وطن ټول اوسېدونکی يو ملت دی ددې ملت نوم افغان دی. لکه چه په افغانستان کښې سارې ه او تاوده، وچ او لامده، هسک او ټيټ خايونه شته چه په خپنو کښې يو راز غلې او مېوې کېږي ې په خپنو کښې بل راز په ملت کښې هم راز راز خلق شته چه کړه وړه ئې يو له بله خپنی فرقونه لري مونږ ته په کار دی چه په دې خبره خان نه پوه کړو چه وطن هغه تنگ او کوچنی کور نه دی چه د يوه پلار او د يوې مور او لادونه به پکښې استوګنه لري او نه هغه کلی دی چه ټول اوسېدونکی به ئې يو خيل يا يو قوم وي په دې اوسنۍ زمانه کښې خپنی داسې کورونه هم شته چه يو مسلمان پښتون له يوې روسۍ يا امريکا يۍ مېرمنې سره پکښې او سي او د واړه د يوه اولاد مور و پلار وي.

Exercise 7. Read the following passage for pleasure.

چې چې

فقیر زمونږ یو سپین ږیری همسایه ؤ. د فقیر ښځه هم بیخی سپین سري او یوه وړه بګي ښځه وه. مونږ ماشومانو به چې چې بلله. چې چې به سهاری له کوره راوته او د همسایګانو کره به تله. هلته به له نورو ښځو سره کښېناسته او خبرې به یې کولې. چې چې به اکثره د کلی د نورو ښځو او نجونو په باره کې خبرې کولې او اوازې به یې تیتولې. چې چې به چه هر کور ته ولاړه هلته به یې خپله خبره وکړه خو ښځو ته به یې وویل «دا خبره مې یوازې تاسې ته وکړه؛ بل چا ته به یې نه کوې.» چې چې به په ډېرو زیاتو کورونو وګرځېده او دا کار به یې وکړ. په نتیجه کې به یې تقریباً ټول کلی خپله خبر کړ.

tiny *adj 3* [waṛabagáy] وړه بګي

kid, child *n, M1* [māshúm] ماشومان

rumor *n, F1* [awāzá] اوازه

spread *der. tr. vb.* [titaw-á] تیتو-

almost *adv.* [taqríban] تقریباً

Answers

Exercise T1.

امیر عبدالرحمن خان ۱۹۰۱ - ۱۸۹۰
امیر حبیب اله ۱۹۱۹ - ۱۹۰۱
امیر امان اله ۱۹۲۹ - ۱۹۱۹
حبیب اله ۱۹۲۹
محمد نادر شاه ۱۹۳۳ - ۱۹۲۹
مهمد ظاهر شاه ۱۹۷۳ - ۱۹۳۳

Exercise T2.

۱. په کندهار او غزنی کې اوسېدل.
۲. دری وایی.
۳. سوات ته و لېږدیدل.
٤. لهجه او دودونه یې فرق سره لری.
٥. پښتو وایی.

Exercise T3.

۱. امیر عبدالرحمن خان
۲. امیر امان اله
۳. امیر امان اله
٤. امیر امان اله
٥. امیر عبدالرحمن خان
٦. ظاهر شاه
۷. محمد نادر شاه
۸. امیر عبدالرحمن خان
۹. امیر حبیب اله
۱۰. ظاهر شاه

Exercise 4.

1. nation [mílát] ملت
2. tree-grower [baghwān] باغوان
3. daily (newspaper) [wradz pāṇá] ورځ پانه
4. capital [paytákht] پای تخت
5. poor person [miskín] مسکین
6. job [wazifá] وظیفه
7. mosque [maját] ماجت
8. hero, expert [qahramán] قهرمان

Exercise 5.

Pashtun tribes: احمدزی بارکزی خاخی سدوزی مسعود منگل

Ethnic groups in Afghanistan: ازبك بدخشی تاجك ترکمن نورستانی هزاره

Words referring to Islam: سنی شیعه مذهبی مسلمان

Words referring to government: حکومتی صدارت ملت ملکی موسسات نظامی

Words referring to royalty: حبیب اله شاهی عبدالرحمن واکدار

Words referring to tribal structure: قبیلوی قومی

Words referring to traditional life: عنعنوی کوچی لیږدل مهاجرت

Place names: پنجاب شمال غربی سرحد لاهور هندوکش

Exercise 6.

هغه خلق چه په یوه وطن کښی اوسیږی، گټه او زیان یې یو وی، د یوه واکمن امر ته یې غاړه ایښی وی، له یوه بیرغ لاندې را تولیږی او مشترك تاریخ لری یو ملت بلل کیږی. افغانستان یو وطن دی، ددې وطن ټول اوسیدونکی یو ملت دی، ددې ملت نوم افغان دی. لکه چه په افغانستان کښې ساړه او تاوده، وچ او لامده، هسك او تیت خایونه شته چه په خپنو کښی یو راز غلې او مېوی کیږی په خپنو کښې بل راز. په ملت کې هم راز راز خلق شته چه کړه وړه یې یو له بله خپنې فرقونه لری. مونږ ته په کار دی چه په دې خبره خان ښه پوه کړو چه وطن هغه تنگ او کوچنی کور نه دی چه د یوه پلار او د یوې مور اولادونه به پکښې استوگنه لری او نه هغه کلی دی چه ټول اسیدونکی به یې یو خیل یا قوم وی. په د اوسنۍ زمانه کښې خپنې داسې کورونه هم شته چه یو مسلمان پښتون له یوې روسۍ یا امریکایۍ مېرمنې سره پکښې اوسی او دواړه د یو اولاد مور او پلار وی.

Unit 24: مېلمه پالنه

Unit Overview

In this Unit, we start a three-unit discussion of the 'pillars' of the Pashtunwali, the Pashtun code of behavior that receives so much attention in western writings on Afghanistan and the Pashtuns. In our discussion, we focus on those aspects of the Pashtunwali that involve behavior. Many western discussions of the Pashtunwali include character traits such as bravery, generosity, and steadfastness as part of the Pashtunwali. From a Pashtun point of view, however, the Pashtunwali focuses on behavior alone.

The first aspect of the Pashtunwali to be discussed is the concept مېلمه پالنه, or hospitality to guests. The topic, which was introduced in Unit 9 of *Beginning Pashto* , is discussed in greater detail in the reading in Section 1. In Section 3, Amān explains some of the practical aspects of مېلمه پالنه to Theresa. And in Section 4, Diversions, there are some jokes about hosts and guests. The grammar focus of the unit is the particle به and its various meanings.

Section 1: Reading

Cultural notes. The term 'Pashtunwali' is a manufactured word. The Pashto word for the concept is simply پښتو.

It is important to keep in mind that a مېلمه can be a stranger, or a friend. When the مېلمه is a close friend, the 'rules' regarding his entertainment can be bent: treatment of close friends doesn't seem to differ much from the way we entertain close friends in the United States. On the other hand, peer pressure as well as genuine feelings of hospitality play an important role in the treatment of a مېلمه who is a stranger.

You have probably already heard a great deal about Khoshal Khan Khattak, the famous seventeenth century Pashtun poet-warrior. Translations of his poetry can be found in most serious studies of Afghanistan or the Pashtuns, and educated Pashtuns can recite lines and couplets and whole poems of his at will. The 'dastar' in the 'Dastarnama' mentioned in the reading refers to the turban worn by adult males, and therefore, supposedly, a sign that the wearer has achieved maturity and wisdom. The opening couplet of the collection is:

چه دستار ترې هزار دی
د دستار سړی په شمار دی

[tse dastār tari hazár di
de dastār saṛi pə shmár di.]

'There are thousands who wear the turban;
Men of the turban are few.'

Word study. The word کافر is not particularly polite - the term نامسلمان should be used in conversation and writing. The writer of the passage used کافر when he was talking about the passage by Khoshal Khan Khattak (who used the word), and نامسلمان elsewhere.

A چرګ is a rooster; a hen is a چرګ. Chicken is more of a delicacy in Afghanistan than it is in the United States, and less frequently eaten than lamb or beef. Hens are kept for their eggs; it's mostly the males that are eaten.

The verb -حلالو contains the adjective حلال, which means 'ritually slaughtered'. There might be a 'halal' butcher in your area. Such butchers come from Islamic countries, and provide meat that has been slaughtered according to Islamic principles - the animal's throat has been cut with a knife, and appropriate prayers have been said at the slaying.

The phrase په وړین تندی translates literally 'with open forehead', i.e. without a frown.

Preview to Section 2: به in More Detail

You've probably noticed that the particle به seems to appear in every other sentence in Pashto, and that it frequently doesn't seem to have anything to do with signalling the future.

به appears - there is a lot of dialectal variation - to have two different semantic functions: one to signal a future action (or an action happening in the future relative to another action), and the other to signal doubt, uncertainty or indefiniteness. These functions become clearer when به is coupled with the different tenses and aspects, and the resulting sentences compared.

In general, به coupled with the various perfectives usually has the meaning 'will' or 'would', i.e. it functions as a future marker. Conversely, به coupled with the various perfectives usually has the effect of implying uncertainty.

An interesting bit of fallout from a comparison of sentences with به and the contexts in which they appear is that if Pashtuns want to make a statement about something that is definitely going to happen in the future, they use the present imperfective tense, as in the sentence given in Note 3. Pashto present imperfective sentences are parallel to the use in English of the present continuous to indicate

something happening in the future, e.g. 'We're leaving at six,' 'The fireworks are starting at nine' 'He's arriving Tuesday,' etc.

Preview to Section 3: Dialogue

In this dialogue, Amān and Theresa are discussing some of the practical ramifications of مهلمه پالنه .

Cultural notes. مهلمه پالنه is a double-edged sword: for every proverb linking the guest with the bounty of God, there is another illustrating how upsetting to a household the guest can be. Amān mentions a few of the problems involved with guests who show up around mealtime, and how a household scrambles to be sure they are appropriately fed.

Word Study. The word دسترخوان is used here to mean table; Amān says that sometimes special food is given only to the guests and those of the host's family who are sitting at the table (دسترخوان) with him.

Be careful not to confuse 'burden' [tāwăn] تاوان with 'ability' [twān] توان !

The phrase وچه دودی disambiguates the term دودی , which can refer to bread proper or to food in general. وچه دودی is a plain loaf of bread, which the host's family can run out and buy without offending either the guest or the neighbors. The writer of the dialogue comments that the 'real' term for bread on its own is [spóra ḍoḍáy] سپوره دودی but he was told as a child not to use the term, as it is an insult to God to use a disparaging word (سپوره is not particularly complimentary) in connection with something God has given to you.

Preview to Section 4: Diversions

Here are some jokes about guests which illustrate the mixed feelings Pashtuns have about being hosts - and being guests.

The verb -وهـ frequently occurs in phrases like تکیه وهـ- , which is literally 'beat [a] support', and idomatically 'lean back on', or - in the context of the joke - 'park oneself on'. In phrases like this, -وهـ functions very much like -کو: تکیه کو- means 'lean on'.

Unit 24 Exercises

Exercise T1. Listen to the following sentences, then check the appropriate English translation of each به phrase.

	'will/might'	'would (have)'	'might have'	'used to'	*tentative statement*
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____
5.	_____	_____	_____	_____	_____
6.	_____	_____	_____	_____	_____
7.	_____	_____	_____	_____	_____
8.	_____	_____	_____	_____	_____
9.	_____	_____	_____	_____	_____
10.	_____	_____	_____	_____	_____

Exercise T2. Listen to the description, then finish the sentences.

۱. په کلیوالی سیمو کې ډېر ځله مېلمه په سړی پېښیږی، مګر په ښار کې _____.

۲. کوم مېلمانه چه په ښار کې په سړی پېښیږی هغه معمولاً ملګری، خپلوان یا اشنایان وی، مګر په کلو کې _____ _____.

۳. هم په ښار هم په کلو کې _____.

٤. په کلو کې دا شرم دی چه سړی دودی له بهر نه راوړی مګر. په ښار کې _____.

Exercise T3. Listen to the following passage (written by Ulfat) , and fill in the blanks.

شمی اکا ـــــ په کور او کلی کې ـــــ ډېرې هوښیارۍ مشهور ـــــ.
او هرچا به چه کومه مشوره غوښتله ـــــ ته به راتلل. د ده د ـــــ
هوښیارۍ احتیاط یوه نښه دا وه چه ـــــ تر اخره پورې خپل کور ته
برق را نه وسته. او ویل به ـــــ که کله برق شارټ شی ـــــ حریق
به واقع ـــــ او کور به ـــــ وسوزی.

د ـــــ ـــــ عادت و چه په موټر کې ـــــ نه سورېده ـــــ ډېر
لیرې خای ته ـــــ هم پیاده روان ـــــ، خکه چه د موټر ـــــ
چپه کیدو وېرېده او ـــــ احتیاط ـــــ کاؤ.

هو! ـــــ له ډېره عقله پیاده ګرځېده او کور کې ـــــ یې رنا
هم ډېره کمه ـــــ.

Exercise 4. Read the passage in Exercise T3 and answer the questions. New vocabulary:

wisdom *n, F2* [wuxyaráy] هوښیاری

advice *n, F1* [mashwará] مشوره

cautiousness *n, M2* [ihtiyāt] احتیاط

sign, example *n, F1* [náxa] نښه

until the end *phr.* [tər akhéra pore] تر اخره پورې

electricity *n, M2* [barq] برق

electrical short *n, M2* [shart] شارټ

fire *n, M2* [aríq] حریق

habit *n, M2* [ādát] عادت

ride *der. int. vb.* [swarég-] سورېږ-

accident *Inf.* [chápa kedāl] چپه کېدل

light *n, F1* [ranā] رنا

Exercise 4. (cont.)

١. شمی اکا ولی په موټر کې نه سپرېده؟_____

٢. د شمی اکا کور ولی رنا نه ؤ؟_____

٣. الفت د شمی اکا دوهمه نښه څه شی ښودلې ده؟_____

_____

٤. شمی اکا د الفت په فکر دېر هوښیار سړی ؤ؟_____

_____

٥. د شمی اکا احتیاط ښه ؤ او که بد؟ ولی؟_____

Exercise 5. Complete the following sentences.

١. په کومو اصولو او دودنو چه _____ دی هغو ته پښتونولی وایی.

٢. څوك چه_____ هغه کافر بلل کېږی.

٣. کوم شی_____ چه هغه برسټن بلل کیږی.

٤. کوم شی چه_____ روزی بلل کیږی.

٥. څوك چه _____ هغه ته پردې ویل کېږی.

٦. کوم شی چه_____ هغه دسترخوان بلل کیږی.

٧. په کوم شی کې چه _____ هغه دیګی بلل کیږی.

٨. دچا چه _____ هغه نازولی بلل کیږی.

Exercise 6. 'Soften' the following announcements.

١. مونږ سهار ته خوځيږو.

_____

٢. ټول کتابونه په دې هفتې کې کتابخانې ته راوړل کېږي.

_____

٣. مجلس په لسو بجو شروع کيږي.

_____

٤. هر څوک په دوو بجو کور ته ځي.

_____

٥. دکان وخته نه خلاصيږي.

_____

Exercise 7. Give the Pashto and Arabic plurals for the following words.

DSg.	*Pashto DPl.*	*Arabic DPl.*
تشکيل	_____	_____
حالت	_____	_____
خصوصيت	_____	_____
رابطه	_____	_____
مصرف	_____	_____
مطلب	_____	_____

Exercise 8. Read the following passage for information and enjoyment.

په پښتنو کې داسې خلك شته چه تقريباً هره شپه مېلمانه لرى.
دوى اكثره شتمن او خانان دى. دوى هم د مېلمه دپاره خانته
خاى لرى او هم ورته دومره ډوډۍ پخوى چه دوه درې مېلمانه
نور هم ورسره عذر كيږى. خو كه مېلمانه زيات او يا نازولى وى،
هلته بيا نوره ډوډۍ هم زر ورته پخولى شى.

د مېلمنو خاى ته اكثره حجره وايى. حجره يوه كوټه ده چه له كورنه
جدا واقع وى. مېلمه هم په حجره كې ډوډۍ خورى هم په كې ځملى.
په ډېرو پښتنو كې حجره د نارينه وو د شپې د غونډې خاى وى.
د شاوخوا كورونو خينې نارينه وروسته له ډوډۍ نه حجرې ته ورځى.
نكلچيان له ډېرو نكلونو سره د نارو په وخت كې رباب هم وهى.
د نكلونو سندرې ناري بلل كيږى.

sufficiency *n, F1* [guzārá] گوزاره	*musical instrument* *n, M2* [rabāb] رباب
guest quarter *n, F1* [wujrá] حجره	story *n, M2* [nákal] نكل
gathering *adj 1* [ghwáṇḍa] غونډه	story-teller *n, M1* [nakalchí] نكلچى
music, instrument *n, M2* [sāz] ساز	*song accompaning a story* *n, F1* [nārá] ناره

Answer Key

Exercise T1.

	'will/might'	'would (have)'	'might have'	'used to'	*tentative statement*
1.	_____	_____	_____	__x__	_____
2.	__x__	_____	_____	_____	_____
3.	_____	_____	_____	__x__	_____
4.	_____	_____	__x__	_____	_____
5.	_____	_____	_____	_____	__x__
6.	_____	__x__	_____	_____	_____
7.	_____	_____	__x__	_____	_____
8.	_____	_____	_____	__x__	_____
9.	_____	_____	_____	_____	__x__
10.	_____	__x__	_____	_____	_____

Exercise T2. Various answers.

Exercise T3.

شمی اکا زمونږ په کور او کلی کې په ډېرې هوښیاری مشهور ؤ.
او هرچا به چه کومه مشوره غوښتله ده ته به راتلل.
د ده د دې هوښیاری احتیاط یوه نښه دا وه چه ده تر اخره پورې
خپل کور ته برق را نه وسته. او ویل به یې که کله برق شارټ شی
نو حریق به واقع شی او کور به مې وسوزی.

دده دا عادت و چه په موټر کې به نه سورېده او ډېر لیری خای ته
به هم پیاده روان ؤ، ځکه چه د موټر له چپه کیدو وېرېده او دې
احتیاط یې کاؤ.

هو! دی له ډېره عقله پیاده ګرځېده او کور کې به یې رنا هم ډېره
کمه وه.

Exercise 4.

١. ځکه وېرېده چه موټر به چپه شی.
٢. ځکه کور ته یې برق نه وړه.
٣. شمی اکا په موټر کې نه سپرېده.
٤. نه، نه ؤ.
٥. بد ؤ. ځکه چه ژوند یې ور خراب کړی ؤ.

Exercise 5. Something like ...

١. په کومو اصولو او دودنو چه پښتانه ولاړ دی هغو ته پښتونولی وایی.
٢. څوك چه مسلمان نه وی هغه کافر بلل کېږی.
٣. کوم شی چه خلك یې د شپې په خان اچوی هغه برسټن بلل کیږی.
٤. کوم شی چه خدای خلکو ته د خوړلو لپاره ورکوی روزی بلل کیږی.
٥. څوك چه د سړی خپلوان نه وی هغه ته پردې ویل کېږی.
٦. کوم شی چه سړی دودی پرې خوری هغه دسترخوان بلل کیږی.
٧. په کوم شی کې چه دودی پخیږی هغه دیګی وبلل کیږی.
٨. د چا چه خلك دهر قدر کوی هغه نازولی بلل کیږی.

Exercise 6.

١. مونږ به سهار ته خوخیږو.
٢. ټول کتابونه به په دې هفتې کې کتابخانې ته راوړل شی.
٣. مجلس به په السو بجو شروع شی.
٤. هر څوك به په دوو بجو کور ته لاړ شی.
٥. دکان به وخته خلاص نه شی.

Exercise 7.

DSg.	*Pashto DPl.*	*Arabic DPl.*
تشکیل	تشکیلونه	تشکیلات
حالت	حالتونه	حالات
خصوصیت	خصوصیتونه	خصوصیات
رابطه	رابطې	روابط
مصرف	مصرفونه	مصاریف
مطلب	مطلبونه	مطالب

Unit 25: بدل

Unit Overview

The focus of this unit is on بدل, the second pillar of the Pashtunwali. In Section 1, Amān gives Theresa some basic definitions. Sections 2 - 4 present a story of Pashtun revenge. And in Section 5, Diversions, there is a couplet from Khushal Khān Khattak.

Preview to Section 1: Dialogue

In this dialogue, Amān is explaining to Theresa what the term بدل means. He talks in generalities about families perpetrating wrongs, and families avenging wrongs. It will help you keep straight who is doing what to whom if you remember that the demonstrative pronoun دے usually refers to the first-mentioned person in the sentence - 'the former' in English - and the demonstrative pronoun هغه usually refers to the last-mentioned person - 'the latter' in English.

Preview to Sections 2-4

The Pashtuns who translated for and taught Pashto to the British army officers in the nineteenth century were given the title 'munshi' by the British. One of them, Munshi Ahmad Jan, put together د قصه خانی گپ, a collection of stories, readings and sayings for his British officer students to read. Nothing else is known about Munshi Ahmad Jan, except that he presumably wrote many of the pieces in the collection - including the story you are about to read - , and that he wrote very well.

The story is titled د پښتون بدل, and was apparently included in Munshi Ahmad Jan's collection to illustrate the concept of بدل. Its plot is in general very reminiscent of Shakespeare's revenge plays, with lots of bloodshed, righteous anger, unequivocal villains who get what's coming to them, and (relatively) innocent people who get crushed in the process.

We have adapted the story as follows: sections have been deleted which do not forward the action of the story (notably two very long paragraphs which go into detail about the evilness of malangs). Modern words have been substituted for those which are now obsolete. The original paragraphing has been kept (including some with colons which usually but not always indicate that someone is speaking), but periods and commas have been inserted.

The story is written in the Kandahar dialect. You'll notice that many of the words are synonyms of those you have learned, for example خامخا which is an exact synonym for هرومرو. You'll also notice that the phrases راته, درته and ورته are not always immediately before the verb, and that چه meaning 'when' often starts a sentence instead of appearing just after the subject.

The structure of the story is as follows:

Scene 1: The characters are introduced, and one of their conversations begins.

Scene 2: One of the characters tells the other a story from his past.

Scene 3: The two characters act as a result of the story.

The sections into which we have divided the story do <u>not</u> correspond to these three scenes; our sections are of roughly equal length (with some effort to interrupt the action, Sheherezade-style, at interesting points) so that the new vocabulary words can be given in more manageable lists.

Preview to Section 2: The Story Begins

This section includes Scene 1 and part of Scene 2. Sentences have been deleted in the first paragraph of the story which summarize Gwalmir's life after he moved to Mardan: He had moved there a year and a half earlier. At first, he had done menial work, then had opened a small shop, and had done fairly well.

<u>Cultural notes</u>. A *malang* is a cross between a hermit and a monk. The traditional *malang* travels from holy shrine to holy shrine, supporting himself along the way by begging and by praying to God on someone's behalf. (Many traditional tales involve a *malang* 's special powers, for example tales about a childless woman asking a *malang* to use his powers to give her a son.) The stereotypical *malang* carries a begging bowl, and wears a turban - of the Islamic sort, not the Pashtun sort - and old, patched clothes. A *malang* does not have a home. He wears a heavy coat (also patched) to protect him from the weather, and might construct a temporary shelter for himself. The *malang* in the story has apparently established himself under a tree, and hung his belongings - including his sword! - on its branches.

<u>Direct and indirect quotes</u>. The author is inconsistent in his presentation of conversation. Sometimes he uses phrases like چه ووېلي; and at other times he gives the speaker's name with a colon. Sometimes he has characters talk to themselves - in the present tense - as in the last paragraph in the section:

'I said [to myself] that now was the time; slowly, slowly I approached him.' ما ويلي چه همدا وخت دی غلی غلی ورغلم.

and when Gwalmir is following his wife:

'.... I shivered: what is she doing here?' زه وبوګنېدم چه دا دلته څه کوی.

Word study. Throughout the story, the author doubles words for effect, for example

'She went, she went, until the woman went out of the village...' تله تله چه ښځه له کلی نه واوښته

Sometimes the doubled word is changed slightly, in ways parallel to English expressions like "Story, shmory, get to the point!" The phrase ښکا ښکا with which Gwalmir describes the scene at his house is an example.

The phrase سترې مه شی is obviously the Pashto greeting. Here, the phrase is used as an adjective: if you are سترې مه شی with someone, you know him well enough to talk to him a lot.

Preview to Section 3: The Story Continues

This section includes the rest of Scene 2 and the beginning of Scene 3.

Cultural notes. A بټ is a tandoor-like oven - effectively a large clay jar which has been dug into the earth so that its rim is even with the surface of the floor. A fire burns in the bottom of the oven, and corn is suspended over it to be popped. The area around the rim of the oven (د بټ په غاړه) is tiled, and is warm from the heat of the oven - which is why the children are sitting there in the story.

A customer brings his or her own corn, and the بټیاری keeps a portion of it in return for popping what the customer has brought; or the customer can buy some popcorn with money.

You will remember the proverbs about popcorn and popcorn makers from Unit 19:

خلك زیارت له پټاسې وړی
ما به د جوارو پولۍ وړې چه کونده شومه

and

چه مور یې بټیارۍ وی
زوی یې نه فتح خان کیږی

which intimate that popcorn and its makers are very low in Pashtun society. That the children are in very desperate straits is communicated to the Pashtun reader not only by

their answers to Gwalmir's questions, but also by their having been taken in by the بتیاری.

Sentence structure. Sohbat Khān's comment

راځه چه ورشو او ددې خو خلاصې وکړو چه دا هم یاد ولری چه ما هم چا سره څه کړی ؤ.

is one of those that contains a direct quote. It translates idiomatically as "Come, lets go there and put an end to this, so that she'll learn what she has done to someone."

Preview to Section 4: The Story Concludes

This section contains the rest of Scene 3, plus the 'moral' of the story.

Cultural notes. The door mentioned in the first paragraph is the door to the compound in which Gwalmir's wife and her husband are living. The compound is enclosed by a mud wall, and rooms are built along the wall, all facing into an inner courtyard. One of those rooms is a bedroom; the دالان in which the animals are kept is another. There are presumably other rooms, e.g. a kitchen, that aren't mentioned in the story. The wall that Gwalmir escaped over in Scene 2 is the outside mud wall of the compound.

Unidentified bodies are a common enough occurrence that a Pashtun reader's credibility is not stretched when he reads that Gwalmir's wife found a body to mis-identify as Gwalmir.

The husband's answer to Sohbat's accusation - په زور چا کلی نه دی کړی. - is a proverb, and translates roughly as 'No one can force a village.' In other words, no one can force his will on an entire village.

The next-to-last paragraph consists of the 'moral' to the story, which is also the cornerstone of Pashtun بدل and a point of pride among Pashtuns - that a wrong will be remembered and revenge will be taken, no matter how long it takes.

Word study. The word دالان, which is glossed as 'stable', is not always for animals. The word refers specifically to a three-sided room which can function as a bedroom or kitchen or stable or whatever.

The phrase سوتې بوتې ترل refers to tying someone up in a tight ball - the victim's hands possibly behind his back, his legs doubled up in front of him.

Preview to Section 5: Diversions

The poet used the word انتقام instead of بدل in the couplet for stylistic reasons. We have given the 'normal prose' rendition to give you an idea of the difference between prose and poetry.

Unit 25 Exercises

Exercise T1. Listen to the stories, and write the punchlines below.

١. _____

٢. _____

٣. _____

cat *n, F1* [pisháka] پیشکه

weigh *smp. tr. vb.* [tal-] تلـ

stupid, simple-minded *adj 4* [sādá] ساده

down *adj 4* [xkáta] ښکته

commotion *n, M2* [ghalmaghál] غالمغال

Exercise T2. Write the following story (from Ahmad Jan) as your teacher dictates it.

_____

_____

_____

_____

_____

_____

poor person *n, M1* [nestmán] نېستمن

rich person *n, M1* [stamán] شتمن

Adam *n, M1* [bābādám] بابآدم

Eve *n, F3* [bibi awā] بی‌بی حوا

rich, sated *adj 5* [moṛ] مور

proper share *phr.* [sam rasád] سم رسد

penny *n, F1* [kāsíra] کاسیره

fatherly share *phr.* [padari hisá] پدری حصه

give thanks *phr.* [shúkur bās-] شکر باسـ

Exercise 3. Fill in the blanks below.

Word in story	*Pashto synonym*	*English equivalent*
علاقه	----------	----------
----------	ټيکری	----------
خاوند	----------	----------
----------	----------	question
----------	ملگری	----------
خامخا	----------	----------
----------	----------	orchard
----------	سور	----------
قسم قسم	----------	----------
----------	په دې پسې	----------

Exercise 4. Rewrite the conversations in the following paragraphs in dialogue form:

۱. دې نه پس به زما ښځه دهره خپه ښکارهده. ما ښځې سره د دې خبرې څه غږ غوږ نه کاؤ. یوه ورځ سهار وخته را نه غلطی وشوه چه ښځې ته مې ووېلې ما ته نن وختی دودی پخه کړه. پتی ته ځم. هغې ووېلې چه لا دهر یخ دی. زما له خولې نه له بده شامښته ووتل چه هغه وخت دې ساړه نه کېدل چه د ملنګ لپاره دې خاشاک راوړه.

۱. گل میر: _____
ښځه: _____
گل میر: _____

۲. یوه ګوټ کې د بټ په غاړه باندې دوو ماشومانو سونکاسونکا کوله. ګل میر ور نژدی شو او تپوس یې وکړه چه څوک یې؟ یوه ووېلې چه یتیمان یو. ګل میر دواړه په غېږ کې ونیول او کوکې یې تړې واخیستې. تپوس یې وکړ چه ستاسې مور او پلار څه شول. هغو وویلې چه پلار مو چېرته تللی ؤ او هلته مړ شو. مور مو بل خاوند وکړ. مونږ یې وشړولو. له بټیاری سره په موټی نینو باندې ساعت تېرږو او بیا دلته ځملو. صحبت ګل میر ته وویل چه دا جوړ ستا بال بچ دی؟ ده ووېلې هو. بیا ګل میر تړې د مور د کور تپوس وکړ. دوی ووېلې چه زمونږ د پلار په کور باندې هغه خپل خاوند ځخه اوسېږی‌او ټول مال حال یې زمونږ پلندر ته ور کړی دی. ده ورته یو څو پیسې لاس کې کېښودې، او ورته یې ووېلې چه خیر دی ویده شی.

۲. ګل میر: _____
ماشومان: _____
ګل میر: _____
ماشومان: _____
_____
_____
صحبت: _____
ګل میر: _____
ګل میر: _____
ماشومان: _____
_____
ګل میر: _____

۲. گل میر او صحبت بیا په کوټه ور ننوتل. د یوه یې ولګوله. ښځه یې را ویښه کړه. صحبت یوه داسې سپېره په غوږ ور کړه چه سر کې یې کړنګار پیدا شه. بیا یې تري تپوس وکړ چه خاوند دې ولې کړی دی. هغې ووېلې دې سړی را باندې په زور نکاح ترلې ده. صحبت گل میر ته اشارت وکړ او هغه ترلی سړی یې کوټې ته راوست. تپوس یې تري وکړ چه تا ولی په زور په دې ښځې نکاح ترلې ده؟ هغه ووېلې په زور چا کلی نه دی کړی. زړه یې و او کونده وه نو مې پرې نکاح ترلې ده. ده وویلې چه تا ته څنګه معلومه شوه چه کونده ده؟ هغه ووېلې چه د ددې خاوند د خپل وروړ له لاسه مړ شوی ؤ. هغه پرې قید شو. دا خو هر چا ته معلومه ده. مړی موندلی شوی ؤ. پېژندلی شوی ؤ. ښکاره خبره ده.

۲. صحبت : _____

ښځه : _____

صحبت : _____

خاوند : _____

_____

صحبت : _____

خاوند : _____

_____

Exercise 5. Review: Match the په phrases with their English equivalents.

1. in this manner	۱. په اوسط دول_____
2. in secret	۲. په بدو کې ورکول_____
3. basically	۳. په بده سترګه کتل _____
4. disapprove of	٤. په پای کې_____
5. within one's capability	٥. په پته_____
6. on average	٦. په پور اخستل _____
7. finally	۷. په تهره بیا _____
8. stingily	۸. په حقیقت کې_____
9. borrow	۹. په حیث _____
10. openheartedly	۱۰. په دې باره کې _____
11. especially	۱۱. په دې دول _____
12. as	۱۲. په شان_____
13. give in retribution for a wrong	۱۳. په عمومی دول_____
14. in mind, in memory	۱٤. په مهله سختی_____
15. in relation to this	۱٥. په نیم نس_____
16. like	۱٦. په وږن تندی_____
17. generally	۱۷. په وس کې وی _____
18. not enough	۱۸. په یاد _____

Exercise 6. Fill in the correct form of the verb in the blanks below.

١. څه موده پس زمونږ په خوشحالۍ کې کړچ_____ (پريوز-) .

٢. ښځې مې لوښته په سر کړه ورو غونډې له کوره _____ (وز-).

٣. ښځې ملنګ ته هغه دودۍ _____ (ږد-) چه خان سره يې له کوره _____ (راوړ-).

٤. خو ما پاڅېدو ته _____ (نه پرې ږد-).

٥. زما له خولې نه له بده شامېته_____ (وز-) چه هغه وخت دې ساړه نه کېدل چه د ملنګ لپاره دې خاشاک _____ (راوړ-).

٦. ما ديوال نه هغه خوا _____ (پريوز-).

٧. خير داسې کېږی خو اوس بدل _____ (پرې ږد-) نه دی په کار.

٨. يوه ورځ ماښام تروږمې کې صحبت خان او ګل مير کلی ته _____ (ننوز-).

٩. ده ورته يو څو پيسې لاس کې _____ (ږد-).

١٠. د کور خاوند له کوټې نه را _____ (وز-).

Answer Key

Exercise T1.

۱. په کور کې يې نشم پيدا کولی.
۲. که دا پيشکه ده غوښه څه شوه او که دا غوښه ده نو پيشکه څه شوه؟
۳. ما اغوستی ؤ.

Exercise T2.

يو نهستمن يوه شتمن ته ورغی او ورته وېلې چه مونږ دواړه د باباآدم او بی بی‌حوا اولاد يو. خکه نو مونږ دواړه سره ورونه يو. ته ډېر مور يې، او زه خوار يم. زر شه اوس ماته سم رسد راکړه. شتمن چه دا واورېدل نو يوه کاسيره يې ورکړه. خوار ورته ووېلې. خان صاحب! ماته پدری حصه ولې نه راکوې؟ هغه ورته ووېلې چه خوانه! پدې شکر وباسه. که دې نور ورونه خبر شول، نو دا به هم در ونه رسېږی.

Exercise 3.

Word in story	*Pashto synonym*	*English equivalent*
علاقه	سيمه	area, region
لوپټه	ټيکری	scarf
خاوند	مېړه	husband
تپوس	پوښتنه	question
يار	ملگری	friend
خامخا	هرومرو	for sure
بن	باغ	orchard
يخ	سور	cold
قسم‌قسم	ډول ډول	all kinds
دې نه پس	په دې پسې	after that

Exercise 4.

۱. گل‌میر: ما ته نن وختی دودۍ پخه کړه. پتی ته خم.
بخه: لا ډېر یخ دی.
گل میر: هغه وخت دې ساړه نه کېدل چه د ملنګ لپاره دې خاشاک راوړه.

۲. گل میر: څوک یې؟
ماشومان: یتیمان یو.
گل میر: ستاسې مور او پلار څه شول؟
ماشومان: پلار مو چېرته تللی ؤ او هلته مړ شو. مور مو بل خاوند وکړ. مونږ یې وشړولو. له بتیاری سره په موتی نینو باندې ساعت تېرروو او بیا دلته څملو.
صحبت: دا جوړ ستا بال بچ دی؟
گل میر: هو.
گل میر: د ستاسې مور کور چېرته دی؟
ماشومان: زمونږ د پلار په کور باندې هغه خپل خاوند څخه اوسېږی او ټول مال حال یې زمونږ پلندر ته ور کړی دی.
گل میر: خیر دی ویده شئ.

۲. صحبت: خاوند دې ولې کړی دی؟
بخه: دې سړی را باندې په زور نکاح ترلې ده.
صحبت: تا ولی په زور په دې بخې نکاح ترلې ده؟
خاوند: په زور چا کلی نه دی کړی. زړه یې و او کونده وه نو مې پرې نکاح ترلې ده.
صحبت: تا ته څنګه معلومه شوه چه کونده ده؟
خاوند: د دې خاوند د خپل ورور له لاسه مړ شوی ؤ. هغه پرې قید شو. دا خو هر چا ته معلومه ده. مړی موندلی شوی ؤ. پېژندلی شوی ؤ. بنکاره خبره ده.

Exercise 5.

١. په اوسط ډول__6__
٢. په بدو کې ورکول__13__
٣. په بده سترګه ګورل __4__
٤. په پای کې__7__
٥. په پټه__2__
٦. په پور اخستل__9__
٧. په تهره بیا __11__
٨. په حقیقت کې__3__
٩. په حیث __12__
١٠. په دې باره کې __15__
١١. په دې ډول __1__
١٢. په شان__16__
١٣. په عمومی ډول__17__
١٤. په مهلمه سختی__8__
١٥. په نیم نس__18__
١٦. په وړین تندی__10__
١٧. په وس کې وی __5__
١٨. په یاد __14__

Exercise 6.

١. څه موده پس زمونږ په خوشحالۍ کې کړچ پریووت.
٢. ښځې مې لوپټه په سر کړه وړو غوندې له کوره ووته.
٣. ښځې ملنګ ته هغه ډوډۍ کېښوده چه خان سره یې له کوره راوړې وه.
٤. خو ما پاڅېدو ته پرې نه ښود.
٥. زما له خولې نه له بده شامېته ووتل چه هغه وخت دې ساړه نه کېدل چه د ملنګ لپاره دې خاشاک راوړه.
٦. زه دیوال نه هغه خوا پریوتم.
٧. خیر داسې کېږی خو اوس بدل پرې ښودل نه دی په کار.
٨. یوه ورځ مابنام تروږمۍ کې صحبت خان او ګل میر کلی ته ننوتل.
٩. ده ورته یو څو پیسې لاس کې کېښودې.
١٠. د کور خاوند له کوټې نه را ووت.

Unit 26: عزت او ننواتي

Unit Overview

The topics of this Unit are Pashtun honor, and the (eastern) Pashtun custom of *nanawāte*. In Section 1, the two topics are introduced and described. In Section 3, a particular offense and attempts at apology are discussed. In Section 4, Diversions, are given some well-known couplets on the subject of honor, from the poetry of Khushal Khan Khattak. Section 2 describes Pashto verb phrases with possessive subjects.

Preview to Section 1: Reading

In this reading, the concepts of عزت and ننواتي are described. The author uses the hypothetical Aslam and Salim to make his points, and to make it easier to understand who is doing what to whom.

Cultural notes. There are several words for honor: you have learned پت, غيرت, and ننګ and in this unit, the term عزت is used. They all mean roughly the same thing and translate fairly well as English 'honor', although the Pashto terms also include ideas of dignity and saving face. In the first example in the reading, for example, the attack on Nur Mamād Khān's honor was the confiscation of his lands and the public humiliation, rather than the physical harm.

The Pashtun concept of honor also includes notions of privacy, especially as it focuses on the sanctity of the household. To steal a man's horse from the village street is an insult to his honor, but to steal the same horse from his house is a far greater one. The most grievous attacks on honor, it appears, are insults to the women and girls in a man's household - not so much because they are his possessions, but because they are the most important part of his life that is not on public view.

ننواتي is essentially a public apology, and it always involves witnesses. ننواتي is not a universal custom among Pashtuns. It is more common among eastern Afghan Pashtuns than among the western or Kandahari Pashtuns.

Word study. The phrase کتل ستړګه سپکه په translates as 'to insult', and the insult involved is relatively mild by American standards. In the United States, a wolf whistle, or the kind of remark made by construction workers at women passers-by, would constitute کتل ستړګه سپکه په. A social slight - neglecting one woman guest in favor of another - might also be considered this kind of insult.

Preview to Section 2: Verb Phrases with Possessive Subjects

The phrases given in this section are the standard, normal ways to express likes and dislikes, and to express feelings of heat or cold. They occur often in Pashto conversation. Here are fuller descriptions of how some of them are used:

بد راتلل is used to express disapproval or a negative opinion. It is about as strong in force as بدايسی, which sometimes translates as 'seem bad', and is relatively mild.

بنه ايسی and -خوښېږ are about the same. You have learned the transitive version of the latter -خوښو - which translates most often as 'enjoy'. -خوښو is not used, however, to express liking; -خوښېږ with a possessive subject is used instead.

-زړه کېږ translates almost exactly as 'feel like'.

Preview to Section 3: Dialogue

Asad's uncle has been visiting relatives (Baray and his family) and is telling Asad's father what happened.

Cultural notes. It is clear, from the number of times that Baray sent ننواتي and the people he sent, that he clearly acknowledges that his son was in the wrong, and that the son had committed a serious attack on Baray's honor. It would also appear, from Asad's father's and uncle's opinions, that Shamay is not behaving very well, although strictly speaking he does not have to accept the ننواتي.

Word study. You have seen the word خېل in a number of places, mostly as the last syllable in tribe names. Here, coupled with someone's name (د بری خېلو, in Asad's father's first question), it functions exactly like the English plural of surnames, e.g. 'the Johnsons'. His question translates idiomatically as "What happened at the Barays'?'

لاس اچول is exactly 'to lay hands on', and refers either to people physically fighting, or to a man touching a woman against her will. Gwalay might have tried to kiss Shamay's daughter, or hug her.

سياسري is literally 'black heads' (سيا is the Persian word for 'black'), and refers obviously to the color of women's hair.

مرداری is literally 'dirt', but it is often used figuratively to mean trouble, in the sense of stirring it up. Asad's father thinks that Shamay's sons are gratuitously stirring up trouble.

The phrase لاس خلاص توره يې آزاده is literally 'hand open its sword free'. Asad's uncle is saying that he thinks Baray should quit sending ننواتي and risk the بدل from Shamay and possibly the rest of his tribe.

Preview to Section 4: Diversions

These couplets are from various writings of Khushal Khān Khattak. The second one was written about an adult son of Khushal's, who died of natural causes. The third couplet appears in Louis Dupree's *Afghanistan* (p. 89 in the 1980 edition, Princeton U. Press), with the following very free translation:

My sword I girt upon my thigh
To guard our nation's ancient fame;
Its champion in this age am I
The Khatak Khan, Khushhal my name!

The translation is from *The Poems of Khushal Khan Khatak* , by Howell and Caroe (the same Caroe who worked up the genealogy charts reproduced in Unit 22), published privately in Peshawar in 1963.

Unit 26 Exercises

Exercise T1. Listen to the following accounts, and fill in the blanks in the charts.

	Story 1	Story 2
Whose honor was attacked?		
Who was the aggressor?		
What was the immediate act of aggression?		
What started the original disagreement?		
Was *badal* taken?		
What brought about the reconciliation?		
What probably caused the reconciliation?		

Exercise T2. Write the following fable (collected by a British military official in the 1830s, from Pashtuns in the Banu area in present-day Pakistan) as your teacher dictates it.

---

jungle *n, M irreg.* [dzəngal] خنګل

tail *n, F2* [lakəy] لکۍ

running *n, F1* [mənḍa] منډه

burn *der. intr.* [sati keg-] - ستی کېږ

Exercise 3. Review: write the tense forms of the following irregular verbs in the blank spaces below.

Pres. Imp.	*Pres. Perf.*	*Past Imp.*	*Past Perf.*	*Infinitive*
_____	_____	_____	_____	بايلودل
_____	_____	_____	_____	ننوتل
_____	_____	_____	_____	بوول
_____	_____	_____	_____	کېښودل
_____	_____	_____	_____	کول
_____	_____	_____	_____	راتلل

Exercise 4. Match the مخ phrases with their English equivalents.

1. 'a while ago'	په مخه دي ښه _____
2. '... ago'	څه موده مخکې _____
3. 'front, face'	د ... په مخ کې _____
4. 'Goodbye'	د ... مخ ته کتل _____
5. 'head towards'	د مخه _____
6. 'in front of ... '	مخ _____
7. 'previously'	مخ راوړل _____
8. 'respect, care about'	مخه کول _____
9. 'straight'	مخامخ _____
10. 'turn toward (me)'	مخکې _____

Exercise 5. Give literal translations, then idiomatic English equivalents (you might have to be creative) for the following phrases.

a. Pashto: په نس مور

Literal translation: _____

Idiomatic equivalent: _____

b. Pashto: دې خپله خان تر ټولو نه زيات ور ته جوړاؤ.

Literal translation: _____

Idiomatic equivalent: _____

c. Pashto: حوصله مې وکړه.

Literal translation: _____

Idiomatic equivalent: _____

d. Pashto: د شمی څه چه د ټولو موسی خپلو

Literal translation: _____

Idiomatic equivalent: _____

e. Pashto: زړه راته وپلې

Literal translation: _____

Idiomatic equivalent: _____

f. Pashto: خان يې غلی نيولی ؤ.

Literal translation: _____

Idiomatic equivalent: _____

g. Pashto: که ربښتیا درته ووایم

Literal translation: _____

Idiomatic equivalent: _____

h. Pashto: ددې سړی مرداری ته زړه کېږی.

Literal translation: _____

Idiomatic equivalent: _____

i. Pashto: د بری خپلو څه حال ؤ؟

Literal translation: _____

Idiomatic equivalent: _____

j. Pashto: پت او عزت په څه شی کې دی. (Read Exercise 7)

Literal translation: _____

Idiomatic equivalent: _____

k. Pashto: چا ته پورته کتل

Literal translation: _____

Idiomatic equivalent: _____

l. Pashto: په سپکه سترګه کتل

Literal translation: _____

Idiomatic equivalent: _____

Exercise 6. Read the following proverb and story (retold from د متلو او قيسې, a book of Pashto proverbs and the stories behind them, collected by Mahmud Mosa Khān)

ښه دې د خان، بد دې د قام

وايی يو بې غېرته سړی ؤ چه هر څه به يې کول له خپلې ښځې سره به يې سلا کوله. خو ښځې به يې هر وخت داسې مشوره ورکوله چه دی به يې په خپل کار کې ناکام کړ. سړی په نس مور او شتمن ؤ خو د ښځې سترګې يې وېړې وې نو ځکه به يې پردی شتمن سړی بې د خپل مېړه د اجازې نه کورته بهول: خپلې پېغلې لونې يې په دې خاطر ور ښودلی چه که يې خوښې شی او واده يې کړی. خو سړی به يې چه کور ته بوتلل دې به خپله خان تر ټولو نه زيات ورته جوړ کړ او لوبې به يې ور سره کولې.

د ښځې مېړه به که په دې خبرو خبر هم شو خان به يې غلی ونيوه. ورو ورو دکلی دهر خلك او د سړی خپل خپلوان هم په دې خبره خبر شول. خپل خپلوان يې په دې خبره دهر خپه وو.

يوه ورځ ددې سړی ښځې بې د مېړه له اجازې نه دغه شتمن سړی کور ته بوتلل او خپلې لونې يې ورته ورکړې. کله يې چه مېړه کور ته راغی ښځې يې په خبره خبر کړ. مېړه هم د ښځې خبره ومنله. ځکه ده فکر کاؤ چه پت او عزت په پيسو کې دی. خو کله چه خبره کلی ته ووته يواځی دی نه بلکه ټول قوم يې وشرمېده چه بيا يې چا ته پورته نه شو کتلی. په همدې وخت کې چا هغه سړی ته ووېلې: «ښه دې د خان، بد دې د قام» معنی دا چه که چا ښه وکړل هغه يې د خان دی. خو که يې له پښتنولی نه مخالف او بد کار وکړ په هغه يې ټول قام بدنامېږی او شرمېږی.

cowardly *adj 4* [béghayráta] بې غېرته reason *n, M2* [khātár] خاطر

consult *phr.* [salā kaw-] سلا کو- game *n, F1* [lóba] لوبه

permission *n, F1* [ijāzá] اجازه be embarrassed *smp. int.* [sharmég-] شرمېږ-

Answers

Exercise T1.

	Story 1	Story 2
Whose honor was attacked?	Spin's	Malak Anwar's
Who was the aggressor?	Khushal	Kalim
What was the immediate act of aggression?	Khushal shot Spin.	Malak Anwar's daughter ran away to Kalim's house
What started the original disagreement?	Khushal thought that Spin had cheated him.	Malak Anwar refused to give his daughter to Kalim.
Was *badal* taken?	No.	Yes.
What brought about the reconciliation?	Khushal sent his mother to apologize.	The narrator doesn't say.
What probably caused the reconciliation?	Khushal was sorry to have shot his friend.	Both families were probably upset about the bloodshed.

Exercise T2.

وايي په يوه ځنګله کې دوه ماران وو. يوه مار يو سر لاره او سل لکۍ. بل مار سل سره لرل او يوه لکۍ. يوه ورځ ځنګله اور واخست او مارانو غوښتل چه په منده ځنګله نه ووځي. کوم مار چه يو سر لاره او سل لکۍ هغه په منده او په آسانه له ځنګله نه ووت. ځکه ځنګه چه سر روان شو لکيو مندې پسې وهلې. مګر هغه بل مار چه سل سره يې لرل او يوه لکۍ له ځنګله نه ونشو وتلی او په اور کې ستی شو. ځکه هر سر غوښتل چه په بله لار ځنګله نه ووځي.

Exercise 3.

Pres. Imp.	*Pres. Perf.*	*Past Imp.*	*Past Perf.*	*Infinitive*
-بايل	-بايل	-بايلود	-بايلود	بايلودل
-ننوخ	-ننوخ	-ننوت	-ننوت	ننوتل
-بيايه	-بيايه	-بوز	-بوز	بوول
-وِد	-كهوِد	-كهښود	-كهښود	كهښودل
-كو	-وكړ	-كول	-وكړل	كول
-راخ	-را ش	-راتل	-راغل	راتلل

Exercise 4.

په مخه دي ښه ___4___ 'Goodbye'

څه موده مخكې ___1___ 'a while ago'

د ... په مخ كې ___6___ 'in front of ... '

د ... مخ ته كتل ___8___ 'respect, care about'

د مخه ___7___ 'previously'

مخ ___3___ 'front, face'

مخ راوړل ___10___ 'turn toward (me)'

مخه كول ___5___ 'head towards'

مخامخ ___9___ 'straight'

مخكې ___2___ 'ago'

Exercise 5.

a. Pashto: په نس مور

Literal translation: by means of a full stomach
Idiomatic equivalent: comfortable, well off

b. Pashto: دې خپله ځان تر ټولو نه زيات ور ته جوړاوه.

Literal translation: to build oneself up to all effort
Idiomatic equivalent: to dress up, dress to the nines, get oneself up

c. Pashto: حوصله مې وكړه.

Literal translation: I used patience.
Idiomatic equivalent: I was patient

d. Pashto: د شمی څه چه د تولو موسی خېلو

Literal translation: of Shamay then of all of the Musakhels
Idiomatic equivalent: of Shamay, let alone all of the Musakhels

e. Pashto: زړه راته وېلې

Literal translation: [my] heart told me ...
Idiomatic equivalent: I really wanted to ...

f. Pashto: خان يې غلی نيولی ؤ.

Literal translation: keep oneself quiet
Idiomatic equivalent: keep quiet, keep one's mouth shut

g. Pashto: که رښتيا درته ووايم

Literal translation: if I tell you the truth
Idiomatic equivalent: to tell the truth...

h. Pashto: د چا مرداري ته زړه کېده

Literal translation: someone feels like trouble
Idiomatic equivalent: someone wants to make trouble

i. Pashto: د بری خېلو څه حال ؤ؟

Literal translation: What condition was Baray's household?
Idiomatic equivalent: What happened at the Barays'?

j. Pashto: پت او عزت په څه شی کې دی.

Literal translation: the honor is in the money
Idiomatic equivalent: honor is not as important as money

k. Pashto: چا ته پورته کتل

Literal translation: to look standing up at everyone
Idiomatic equivalent: hold one's head up in front of everyone, face everyone

l. Pashto: په سپکه سترګه کتل

Literal translation: to look with light eye
Idiomatic equivalent: to insult

Unit 27: جرګه

Unit Overview

The topic of this unit is the Pashtun *jirga*, and its relationship to the Afghan *loya jirga*, or parliament. In the Section 1 reading, the *jirga* is explained. The conversation in Section 2 gives an example of a traditional *jirga*. In Section 3, excerpts from a long article on the history of the Afghan *jirga* are given. And the Diversions in Section 4 consist of a landay and a couplet of Khushal Khān Khattak's, both of which mention a *jirga*.

Preview to Section 1: Reading

This reading explains how a traditional Pashtun *jirga* works, and contrasts it with the *loya jirga* which is a component of modern Afghan governments.

Cultural notes. In the third paragraph, the author stresses the democratic nature of the traditional *jirga*, in that the usual strictures on young people to defer to their elders are ignored in the *jirga*. Underlying the discussion is the assumption that the representatives in a *jirga* are not chosen solely on the basis of their social status: a young man who has demonstrated his worth is a viable candidate, and, once he is a member of the *jirga*, is considered free to express his opinions and disagree with those of others.

Word study. The difference between the two words glossed as 'courage' is that one of them - زغرد - is Pashto, and the other - جرئت - is Arabic.

You by now undoubtedly expect an Arabic noun to have a regular set of Pashto endings, and an additional set of endings which reflect the noun's Arabic origins. Some Arabic nouns end in [-a], and are regular *F1* nouns. When these nouns occur with their Arabic plurals, however, they are masculine: they occur with masculine adjectives and masculine verb endings. Two of these hermaphrodite nouns are عقیده and نظریه; they are regular *F1* nouns, but their Arabic plurals - عقاید and نظریات respectively, are masculine. Nouns like these are marked in the Glossary as follows:

belief *n, F1. Ar. pl.* [aqāyíd] عقاید *is Masc.* Unit 27 [aqída] عقیده

opinion *n, F1. Ar. pl.* [nazariyắt] نظریات *is Masc.* Unit 27 [nazariyá] نظریه

Preview to Section 2: Conversation

In this conversation, Theresa asks Amān to give her an example of a problem that was solved with a *jirga*. The incident Amān talks about actually happened, some time ago in a village close to Kabul.

Word study. The phrase پ مټ ښه پوره ؤ is literally something like 'there was a good sufficiency in his arm'. Idiomatically, it means that the person in question had family to back him up.

The word بندي refers to someone who has been put in jail (by the police), not someone who has been taken prisoner or hostage. The various people in Amān's story were arrested and jailed by the local police, not taken prisoner by the other faction.

Preview to Section 3: Reading

This reading gives excerpts from a long article on the history of the Afghan *loya jirga*. Habibullah Rafi is a Pashtun writer. The journal *Qalam* is published in Peshawar every two months, and includes articles in Pashto and Dari on the social sciences.

The excerpts describe the first recorded *jirgas* in the history of the Pashtuns (don't forget that all and only Pashtuns were called Afghans until the creation of the modern Afghan state) in the beginning of the 18th century. The 1922 *jirga* mentioned in the reading in Section 1, in contrast, was the first *loya jirga* including others besides Pashtuns.

Preview to Section 4: Diversions

The speaker in the landay is a woman, playfully complaining about her lover and threatening to convene a *jirga* (in this case it might also have been *nənawate)* to solve her problem.

The couplet from Khushal Khān Khattak is part of a long poem in which the poet is urging Pashtuns to fight for their territory and rights against outside oppressors.

Unit 27 Exercises

Exercise T1. Write the paragraph that your teacher dictates. Then create glossary entries for the new words in the paragraph, combining the glosses, grammatical information, transcriptions and Pashto words given below.

The paragraph:

The glossary items:

Glosses	*Grammatical info*	*Transcriptions*	*Pashto*
actually	*n, M3*	[drund]	اصطلاح
firmness	~~*n, F1*~~	[ghāṛa ghāṛaw-]	په واقعیت کې
overturn, violate	*n, F3*	[istilā]	~~تیګه~~
punishment	*n, F3*	[klakwālay]	دروند
severe	*adj 1*	[pə wāqiyát ke]	سزا
~~stone~~	*phr.*	[sazā]	غاړه غړو-
term, word	*phr.*	~~[tíga]~~	کلکوالی

Example: stone *n, F1* [tíga] تیګه

Exercise T2. Listen to the account, then answer the questions.

1. What does [ḍāg] داګ probably mean in English? _____

2. باس- usually means 'pull out' or 'extract'. What is a better translation in the context of this passage? _____

3. Is the village still in existence? How do you know? _____

_____

4. In earlier units مخکې was translated as 'farm'. What is a better translation for the word as it is used in the passage? _____

5. Why was a *jirga* convened? _____

Exercise T3. Listen to the sentences, then use the information to finish the following sentences.

۱. میرویس د پښتنو هغه مشر دی چه _____

_____

۲. امیر امان اله خان هغه پاچا ؤ چه _____

_____

۳. عبدالرحمن خان هغه ظالم او هوښیار پاچا ؤ چه _____

_____

٤. نور محمد خان د نورزو هغه خان ؤ چه _____

_____

٥. خوشحال خان ختك د پښتنو هغه لوی مشر دی چه _____

_____

٦. سیفی هروی د افغانستان هغه تاریخ پوه دی چه _____

_____

۷. احمد جان هغه تکړه پښتو لیکوال دی چه _____

_____

Exercise 4. The second paragraph in Section 3 is reproduced below with the exact spelling, spacing of letters and words, and typographical errors as it was published in the magazine. Without looking at Section 3, rewrite the passage with 'conventional' spelling and spacing.

د اتلسمي ميلا دي پيړۍ په پيل کي چې دهېواد غربي سيمې د صفويانوپه لاس کي وې، صفوی پا چا په ۱۷۰۲ع کال دګرګين په نامه يو خونخور بيګلربيګی(حاکم)کند هارته راواستاوه چې په خلکويې بې ساری ظلمونه پيل کړل اودوحشت اودهشت دوره يې رامنځ ته کړه دې حالت په آزادی مين افغانان خورول او هڅول يې چې يوه چاره يې وکړی په دې کسانو کي ميرويس هوتکی چې ظاهراً په تجارت بوخت ؤ ديوې اساسی چارې په فکر کي ؤ

Exercise 5. Group the following words into the appropriate categories.

آزادی	دهشت	زغرد	مهرانه
بد	دوستی	سریتوب	نامردی
پوهه	دښمنی	شرم	وحشت
تصویب	درد	غیرت	ورین تندی
ظلم	روغه	قار	هوښیاری
		مرګ	یووالی

Bad things:

Good things:

Exercise 6. Review of "impersonal transitives": Rewrite the following sentences so that they reflect present or future time rather than the past.

١. هغه نجلۍ چه د اسلم خوښېږي پرون يې په مکتب کې ډېر زيات وخندل.

---

٢. ليلا پرون په خپل ورور پسې ډېر زيات وژړل.

---

٣. پرون شپه د اسلم کلا ته غله ور اوښتې وو او سپې يې ډېر زيات وغپېدل.

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٤. ځنګه چه سليم اکا خپل خر له غوجل نه را واېسته و يې هنګل.

---

٥. کوترې او سليم پرون د بابر په باغ کې له خپلو ملګرو سره ولمبېدل.

---

٦. پرۍ د اختر په ورځ په بر کلي کې له يوه هلک سره يو خای په ټال کې وزنګېده.

---

٧. ليلا د سليم په واده کې له خپلو ټولو ملګرو سره ونڅېده.

Exercise 7. Read the following passage, on the origins of the two kinds of *jirga* , for information and review.

د هغو جرګو د سوابقو په باره کې چه د قومونو او قومی مشرانو په اتبکار جوړېږی، لیکلی اسناد لاس ته نه دی راغلی. خکه نو سړی په مشخص ډول دا نشی ویلی چه د دغو جرګو تاریخ کوم وخت ته رسېږی. خو د پښتنو او د سیمې د نورو اریایی قومونو اجتماعی او تاریخی مطالعات ښیی چه دغه راز جرګې له ډېر قدیم نه رواج وې.

کومې جرګې چه د پښتنو د سیاسی مشرانو په ابتکار جوړې شوی د هغو تاریخ د اتلسمې پېړۍ سر ته رسېږی. لیکلی اسناد ښیی چه لومړنۍ دغه راز جرګه په کال ۱۷۰۵ کې د پښتنو د یوه لوی مشر حاجی میرویس خان په مشری د کندهار په کوکران کې جوړه شوه. په دې جرګه کې فیصله وشوه چه افغانان باید په کندهار کې د ایران د صفوی دولت د سلطې د ختمولو او د یوه مستقل افغانی دولت د جوړولو د پاره اقدام وکړی.

historical background *n, F1. Ar. Pl.* [sawabéq] سوابق

concrete *adj 1* [mushakhás] مشخص

Aryan *adj 4* [aryayí] آریایی

studies *n, F1. Ar pl.* [mutāla?āt] مطالعات

custom *n, M2* [rawāj] رواج

domination *n,F1* [salaté], [sultá] سلطه

independent *adj 1* [mustaqél] مستقل

act *phr.* [iqdam kaw-] اقدام کو-

Answers

Exercise T1.

The paragraph:

د جرګې فیصلې ته ټوپه وایی او کله چه جرګه فیصله وکړی نو ویل کېږی چه ټوپه یې کېښوده. د ټوپې اصطلاح په واقعیت کې د جرګې د فیصلې کلکوالی ښیی. کله چه ټوپه کیښودل شوه بیا نو څوك غاړه نشی تړې غړولی او که یې وغړوی نو ډېره درنده سزا ورکول کېږی. سزا خپله جرګه ټاکی.

The glossary items:

term, word *n, F3* [istilā] اصطلاح

actually *phr.* [pa wāqiyát ke] په واقعیت کې

severe *adj I* [drund] درونډ

punishment *n, F3* [sazā] سزا

firmness *n, M3* [klakwālay] کلکوالی

overturn, violate *phr.* [ghāṛa ghaṛaw-] غاړه غړو-

Exercise T2.

1. 'field' or 'plain'
2. 'dig'
3. Yes, it is. The description of the location and inhabitants in the first paragraph, and the description of the new farms in the second paragraph, are in the present tense.
4. 'land'
5. To arrange for the digging of the irrigation ditch. It had to be a community effort.

Exercise T3. Something along the following lines:

۱. میرویس د پښتنو هغه مشر دی چه د افغانستان لومړنی مستقل دولت یې جوړ کړی دی.

۲. امیر امان اله خان هغه پاچا دی چه د افغانستان خپلواکی یې په کال ۱۹۱۹ کې د انګریزانو نه واخسته.

۳. عبدالرحمن خان هغه ظالم او هوښیار پاچا ؤ چه د افغانستان لومړنی قوی مرکزی حکومت یې تاسیس کړی دی.

٤. نور محمد خان د نورزو هغه خان ؤ چه دهرې زياتې مخکې يې لرلې.
٥. خوشحال خان ختك د پښتنو هغه لوی مشر دی چه د پښتو ژبې دهر ستر شاعر هم ؤ.
٦. سيفی هروی د افغانستان هغه تاريخ پوه دی چه د هرات تاريخ نامه يې ليکلې ده.
٧. احمد جان هغه تکړه پښتون ليکوال دی چه د انګريزانو منشی ؤ.

Exercise 4.

د اتلسمې ميلادی پېړۍ په پېل کې چه د هېواد غربی سيمې د صفويانو په لاس کې وې، صفوی پا چا په ۱۷۰۲ ع کال د ګرګين په نامه يو خونخور بيګلربيګی (حاکم) کندهار ته راواستاوه چه په خلکو يې بې ساری ظلمونه پېل کړل او د وحشت او دهشت دوره يې رامنځ ته کړه. دې حالت په آزادۍ مين افغانان خوړول او هڅول يې چه يوه چاره يې وکړی. په دې کسانو کې ميرويس هوتکی چه ظاهراً په تجارت بوخت ؤ د يوې اساسی چارې په فکر کې ؤ...

Exercise 5.

Good things		Bad things
آزادی	شرم	بد
پوهه	غيرت	درد
تصويب	مهرانه	دښمنی
دوستی	ورين تندی	دهشت
روغه	هوښياری	ظلم
زغرد	يووالی	قار
سرېتوب		مرګ
		نامردی
		وحشت

Exercise 6.

١. هغه نجلۍ چه د اسلم خوښېږی هره ورځ په مکتب کې دېره خاندی.
٢. لیلا نن په خپل ورور پسې دېر زیات ژاړی.
٣. هر وخت چه د سلیم کلا ته غله ور واوړی سپی یې دېر زیات غاپی.
٤. هر وخت چه سلم اکا خپل خر له غوجل نه وباسی، خر یې هنګی.
٥. کوتره اوسلیم هره ورځ د بابر په باغ کې له خپلو ملګرو سره لامبی.
٦. پری په هر اختر کې په بر کلی کې له یوه هلك سره په تال کې زانګی.
٧. لیلا به د سلیم په واده کې له خپلو ټولو ملګرو سره وناڅی.

Unit 28: جړ وربل

Unit Overview

The focus of this unit is on Pashtun village life. Sections 1 - 3 contain the short story جړ وربل , about Pashtun life and the inequalities between the lives of the rich and the poor. Section 4, Diversions, is a humorous fable/story about a donkey and an ox and their attempts to get out of work.

Preview to Section 1: The Story Begins

Before the Soviet invasion of Afghanistan, the Afghan government's Ministry of Culture encouraged writers, musicians and artists by awarding yearly prizes to the best pieces of art in various division. This story, written by the Pashtun author of this textbook when he was a member of the Pashto Academy, was submitted to the Ministry's competition in 1958, and won first prize in the short story division. The story reflects the author's experiences when he was growing up.

The story contains a number of words from other dialects of Pashto besides the author's native Kabul dialect. The author comments that he was one of the first generation to attend schools in which Pashto became the medium of instruction. The textbooks used in these schools were for the most part in the Kandahar dialect, and the author's vocabulary was expanded accordingly. He says that at the time he wrote the story, he still felt that these 'bookish' words had a certain cachet, and he used them for that reason. Now, he says, he does not consciously choose one dialect's word over another's.

In this first part of the story, the author introduces the narrator, sets the scene and describes one of the characters.

Cultural notes. The story is set in a village in the Kabul province. Roofs in that province are flat, and made of mud and clay; they must be shoveled in the winter to prevent damage from the weight of the snow and leaking as it melts. Shoveling the roof is one of the chores assigned to boys.

The walls of the rooms in a kalā or smaller compound are usually built up about a foot or two higher than the flat roof, providing a low barrier. Snow on the roof has to be lifted over this barrier and dumped onto the ground below, either outside the kalā or between the rooms. The author remembers that sometimes after shoveling a roof and throwing the snow in the alleyway between rooms, there was so much piled-up snow in the alley he could walk from one roof to the other.

The author's purpose, in his description of Rasul Kaka's clothes, was to show how poor the man was: his clothes were not only patched and ragged, they were not heavy enough to begin with for the cold weather. The implication is that Rasul Kaka has wrapped himself up in everything he can find - with comical results -, and what he has been able to find isn't much.

Word study. The phrase څاپو څاپو په describes the way one has to walk through thigh-deep snow: picking one's knees up high so that one's feet clear the surface of the snow, rather than ploughing through it. The effect is humorous, and not particularly respectful of the Mullah.

A پرتو ګاښ is the drawstring that holds one's *partug* up. It's not supposed to show, and Rasul Kaka's using one to wrap his pantlegs and socks is a statement as to how desperate he really is.

The phrase ځنګ چه د هلکتوب شپې ورځې وي translates literally as 'since they are the nights and days of boyhood', and idiomatically as 'since these are my boyhood days'.

Preview to Section 2: The Story Continues

In this part of the story, the heroine appears and is described, and the narrator observes her actions.

Cultural notes. The term اوربل does not translate conveniently into English. Unmarried girls traditionally cut the hair growing along the sides of their faces short - about chin length - and these locks of hair are اوربل . The Pashto word carries poetic, romantic meaning, as can be seen in the following landays:

سپينې سپوږمۍ ته شه خوله راکړه
په تروږمۍ کې دې اوربل خولې ته راځينه

[spine spogmáy ta sa khwlə rắka
pə taragmáy ke de worbál khwlé ta rādzi - na]

Come into the silver moonlight and kiss me
In the darkness your *worbal* blocks my way.

موږې کوچيانو ته مې ورکړه

چه تور اوربل مې د کیږدی شمال وهینه

[more kochyáno ta me wárka
tse tor worbál me de kigdáy shamál wahi-na]

Mother, give me to a Kuchi
That my black *worbal* will be blown by the wind of their tents.

The use of اوربل in the title of the story is an immediate indication that the story is about a girl, and that there is something romantic going on. The description of the girl and her clothes is both provocative (the narrator, who the author says is about thirteen, is clearly smitten with the girl, who is a little older) and indicative of her extreme poverty.

Spogmay has on the usual *kamis* and *partug*, but they are worn and thread-bare, and not nearly heavy enough for the weather. Her *partug* is of a different style from that described in Unit 13: it is effectively a very full culotte with embroidered pantlegs ending just below her knees. It is gathered (voluminously) at the waist with a drawstring. The narrator can see the girl's bare calves and arms because the *partug* doesn't cover them; he can catch glimpses of her thighs and breasts because the material is worn into holes in places.

Word study. The phrase نږدې لوڅه لپره translates literally as 'almost completely naked' but the Pashto phrase entails the wearing of a lot more clothes than its literal English translation. لوڅه is an adjective meaning 'naked' or 'bare'; it occurs in the phrase لوڅ سر as well. لپره is meaningless except in this phrase, where it contributes the notion 'completely'.

د پنځلسم سپوږمی refers to the fifteenth of the lunar month, when the moon is full.

د تناره کوټه is a room with an oven in it, usually used for cooking but also a warm place to be during the winter. The popcorn shop in the story in Unit 25 was a د تناره کوټه.

Preview to Section 3: The Story Concludes

In this section, the narrator mentally follows the girl into the room, and imagines what she does and what she is thinking about.

Cultural notes. The narrator's phrase چهرته سپوږمي او چهرته دا د تفکر ترخ in the next to last paragraph doesn't translate conveniently: it carries the notion that Spogmay is not capable of such thoughts. The author comments that the narrator considers himself more sophisticated (he has presumably been to school, whereas Spogmay has not), and therefore more able to perceive the inequalities he has imagined Spogmay thinking about.

Word study. نهغول translates most exactly as 'prop upright'; the narrator stuck his snow shovel into a snow bank.

سوکړك, 'corn bread' is considered to be what you eat when you don't have and can't afford anything else.

A تاوه خانه is a room in which there are ducts built into the floor which carry heat from a stove to the entire room.

The words پردهس and پردی both refer to being a foreigner, but do not necessarily entail going from one country to another. Spogmay's brothers have gone away to look for work, but have probably not gone farther than a different province.

Preview to Section 4: Diversions

The story in this section is one of a collection entitled [shekh chalí] شیخ چلی written by Sayid Mastan Shah Gamgin, and published in Peshawar. 'Sheikh Chali' is a clever trickster in traditional Pashtun folklore.

Unit 28 Exercises

Exercise T1. Listen to the story, then answer the questions.

Nouns

kite *M2* [guḍi parăn] ګوډی پران

courtyard *M irreg.* [angár] انګړ

sole (of foot) *F1* [tála] تله

step *M2* [gām] ګام

Verbs

fly *der. tr.* [jəgaw-] جګو-

pull *der. tr.* [kashkaw-] کش کو-

step off *der. int.* [khatā kég-] خطا کېږ-

be confident *der. int.* [ḍāḍa kég-] ډاډه کېږ-

Phrases

start to fall *phr.* [pə ṭiṭedó sə-] په تېتېدو شو-

backwards *phr.* [pə shă] په شا

heart pounds *phr.* [zṛə drabég-] زړه دربېږ

Adjective

upright *adj 1* [shakh] شخ

١. هلك څو كلن ؤ؟_____

٢. هلك ولې د تناره د كوتې بام ته ختلى ؤ؟_____

_____

٣. د هلك مور ځنګه پوه شوه چه هلك راولوېده._____

_____

٤. هلك ولى له بامه ولوېده؟_____

٥. هلك ته يې مور ولى وويل چه يو څو ګامه لاړ شه._____

_____

Exercise T2. Listen to the following statements about the story, and mark whether they are true or false.

	True	False		True	False		True	False
1.	_____	_____	6.	_____	_____	11.	_____	_____
2.	_____	_____	7.	_____	_____	12.	_____	_____
3.	_____	_____	8.	_____	_____	13.	_____	_____
4.	_____	_____	9.	_____	_____	14.	_____	_____
5.	_____	_____	10.	_____	_____	15.	_____	_____

Exercise 3. Give idiomatic English (be creative!) equivalents for the following phrases from the story.

١. شاوخوا ته ستركې اړول _____

٢. د پنځلسم سپوږمۍ _____

٣. څه دهر مهال هسې نه پاتې کېږي. _____

٤. د شپې د شومې لپاره به هلك حيران ناست وی _____

_____

٥. گوتې چه له دهر يخ نه نه سره ورځی. _____

٦. د ژامو رپېدل _____

٧. د فکر په تال کې سپرېدل _____

٨. يوه گهده سوکړك _____

٩. غوږی په غوږيو توئيږی _____

١٠. زه هم څه نه وايم _____

۱۱. په نغړی بار او په خوټهار وی _____

۱۲. زما د فکر سلسله يې وشکوله. _____

۱۳. له خان سره _____

۱٤. که نه وی نو _____

۱۵. داګ چه د ښار دلارې په سر پروت ؤ_____

Exercise 4. Give the Eastern dialect equivalent and the English translation for the following words from the story.

English	Eastern dialect	Other dialects
_____	_____	خپرېدل
_____	_____	ګاونډی
_____	_____	سهلی
_____	_____	پرانستل
_____	_____	پاغونده
_____	_____	برایی
_____	_____	پردېس
_____	_____	خاوند
_____	_____	دېره
_____	_____	دوبی

Exercise 5. Rewrite the following paragraphs from the story in past tense.

۱. د بهګا شپی بادکويې لاړې بندې کړې دی. په کوڅو کې څوک نه ښکاری. یوازی ملا بانګی له کاله نه وتلی او په څاپو څاپو د ماجت خوا ته روان دی. رسول کاکا زمونږ نږدی ګاونډی خپلی څو کلنی جرابی چه له زړښت نه غار غار او بیا په دول دول توکرانو پیوند شوې دی، اغوندی. د خامتا د پرتاګه پایڅې تینګی پکې نغاړی او په یوه شلیدلی پرتوګاښ یې دپاسه تړی.

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۲. د لرګیو د بار یوې خوا ته د لښتې په شان ور کږیږی او په خپلو نریو منګلو یې تینګ نیسی. اوش! وایی او بار له خپل سپین ګیری پلار سره اوږه په اوږه خړې ته پورته کوی. د بار له پورته کولو سره یې د ژمی سور باد په مخ لګیږی او ول ول وربل یې یوې خوا بل خوا اړوی.

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۲. ور واز پرېږدی او بهرته د تناره د کوټې خوا ته خوځېږی. مګر کوټې ته یوازی نه ورنوزی، بلکه زما خیال هم ور سره ملګری کېږی او ددغی شامتی پېښلی حال داسې راته ترسیموی.

Exercise 6. Order the following events in the story.

____ لیکوال ددې په خای چه د سپوږمۍ په باره کې فکر وکړی د واورې توپل یې ښهل کړل.
____ کوټې وهنګل.
____ باد د سپوږمۍ وربل له مخ نه لیرې کړ.
____ لیکوال له بام نه هغې لارې ته وکتل چه ښار ته تللې وه.
____ رسول کاکا کته په خره کړه.
____ رسول کاکا له کلا نه ووت.
____ ملا بانګی ماجت ته روان شو.
____ د لیکوال خیال له سپوږمې سره د تناره کوټې لاړ.
____ سپوږمۍ د کلا ور پرانسته.
____ سپوږمۍ بهرته د تناره کوټې ته لاړه.
____ رسول کاکا خره له غوجل را وویسته.
____ رسول کاکا خپلې لور ته غږ ور وکړ.
____ لیکوال خپل راشپهل په واورې کې نښغ کړ.
____ د لیکوال د فکر سلسله وشکېده.
____ لیکوال بام ته وخوت.
____ سپوږمۍ له کوټې نه په منده راووته.

Exercise 7. The first part of the story in Section 4 has been reproduced below. Rewrite it with 'conventional' spacing and punctuation.

یوزمیندارژ دهغه یوخرژاویوغویی .په خره به یې
سره چلوله او په غویی به یې قولبه کوله.. یوه ورځ..
غویی خره ته وویل چه ورورره ته خوله ارام سره ژوند تېروې
اوزه خوپه کارکولومړ شوم.. داسې څه
لارراته جوړه کړه.. چه زه هم ارام وکړم
خره ورته وویل چه خان بیمار کړه مه څه
خوره اومه څه څکه..مالك به پخپله
پوه شی چه ته بیمار یې اوداسې به ارام
وکړې.

Answers

Exercise T1.

١. اوه او يا اته کلن ؤ
٢. غوښتل يې چه ګودی پران جګ کړی.
٣. له کړکۍ نه يې ولېده.
٤. خکه چه شا ته روان ؤ او بهرته يې نه کتل.
٥. غوښتل يې چه پوه شی چه ژوبل دی او که نه؟

Exercise T2.

	True	False		True	False		True	False
1.	_____	__x__	6.	__x__	_____	11.	_____	__x__
2.	__x__	_____	7.	_____	__x__	12.	__x__	_____
3.	_____	__x__	8.	_____	__x__	13.	__x__	_____
4.	_____	__x__	9.	__x__	_____	14.	_____	__x__
5.	_____	__x__	10.	__x__	_____	15.	__x__	_____

Exercise 3.

١. شاوخوا ته سترکې اړول	'I looked around'
٢. د پنځلسم سپوږمۍ	'the full moon'
٣. څه دېر مهال هڅی نه پاتې کېږی.	'the situation didn't stay like this very long'
٤. د شپې د شومې لپاره به هلک حيران ناست وی	'...would go hungry that night'
٥. ګوتې چه له دېر يخ نه نه سره ورځی.	'fingers stiff from the cold'
٦. د ژامو رپېدل	'the chattering of (her) teeth'
٧. د فکر په ټال کې سپرېدل	'she got lost in thought'
٨. يوه ګېده سوکړک	'a full stomach'
٩. غوړی په غوړيو توئيږی	'money begets money'
١٠. زه هم څه نه وايم	'I have nothing to say'
١١. په نغری بار او په خوټهار وی	'bubbling on the stove'
١٢. زما د فکر سلسله يې وشکوله.	'my train of thought was interrupted'

۱۲. له خان سره 'to myself'

۱٤. که نه وی نو 'otherwise'

۱۵. ډاګ چه د ښار دلاري په سر پروت ؤ 'the field across which the city road lay'

Exercise 4.

English	Eastern dialect	Other dialects
'spread'	تیتېدل	خپرېدل
'neighbor'	همسایه	ګاونډی
'wind'	باد	سهلې
'open'	وازول	پرانستل
'cotton'	پنبه	پاغونده
'yesterday'	ښېګا	برایی
'traveler, foreigner'	مسافر	پردېس
'God'	خدای	خاوند
'stone'	تیږه	ډبره
'summer'	اوړی	دوبی

Exercise 5.

۱. د ښېګا شپې بادکویې لاري بندې کړې وې. په کوڅو کې څوک نه ښکارېدل. یوازې ملا بانګی له کلا نه وتلی وو او په څاپو څاپو د ماجت خوا ته روان وو. رسول کاکا زمونږ نژدې ګاونډی خپلې څو کلنې جرابې چه له زړښت نه غار غار او بیا په ډول ډول توکرانو پیوند شوې وې، واغوستلې. د خمتا د پرتاګه پایځې یې تینګې په کې ونغاړلې او په یوه شکېدلی پرتوګانې یې د پاسه وترلې.

۲. د لرګیو د بار یوې خوا ته د لښتې په شان ور کړه شوه او په خپلو نریو منګولو یې تینګ ونیوه. اوش! یې وویل او بار یې له خپل سپین ږیری پلار سره اوږه په اوږه خړې ته پورته کړ. دبار له پورته کولو سره یې د ژمی سور باد په مخ ولګېده او ول ول وربل یې یوه خوا بل خوا واړاوه.

۲. ور یې واز پرېښود او د تناره د کوتې خواته وخوخېده. مګر کوتې ته یواځې ننه نه وته بلکه زما خیال هم ور سره ملګری شو او د هغې شامتی پېغلې حال یې داسې راته ترسیم کړ.

Exercise 6.

ـــ۹ـــ لیکوال ددې په ځای چه د سپوږمۍ په باره کې فکر وکړی د واورې توپل یې پېل کړل.
ـ۱۲ـــ کوتی وهنګل.
ـــ۷ـــ باد د سپوږمۍ وربل له مخ نه لیرې کړ.
ـ۱۶ـــ لیکوال له بام نه هغې لارې ته وکتل چه ښار ته تللې وه.
ـــ٤ـــ رسول کاکا کته په خره کړه.
ـ۱۰ـــ رسول کاکا له کلا نه ووت.
ـــ۲ـــ ملا بانګی ماجت ته روان شو.
ـ۱۱ـــ د لیکوال خیال له سپوږمې سره د تناره کوتې لاړ.
ـــ۸ـــ سپوږمۍ د کلا ور پرانسته.
ـ۱۰ـــ سپوږمۍ بېرته د تناره کوتې ته لاړه.
ـــ۲ـــ رسول کاکا خره له غوجل را وویسته.
ـــ٥ـــ رسول کاکا خپلې لور ته غږ ور وکړ.
ـ۱٥ـ لیکوال خپل راشپېل په واورې کې نېغ کړ.
ـ۱٤ـــ د لیکوال د فکر سلسله وشکېده.
ـــ۱ـــ لیکوال بام ته وخوت.
ـــ٦ـــ سپوږمۍ له کوتې نه په منده راووته.

Exercise 7.

یو زمیندار ؤ. د هغه یو خر ؤ او یو غویی. په خره به یې سره چلوله او په غویی به یې قولبه کوله. یوه ورځ خره غویی ته وویل چه ورورہ! ته خو له ارام سره ژوند تېروې او زه خو په کارکولو مړ شوم. داسې ځه لار راته جوړه کړه چه زه هم ارام وکړم. خره ورته وویل چه ځان بیمار کړه. مه ځه خوره او مه ځه ځکه. مالك به پخپله پوه شی چه ته بیمار یې. او داسې به ارام وکړې.

END

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